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THE CHRISTIAN CONQUEST  
OF ASIA

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# THE CHRISTIAN CONQUEST OF ASIA

STUDIES AND PERSONAL OBSERVATIONS OF  
ORIENTAL RELIGIONS

Being the Morse Lectures of 1898

BY

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REV. K. S. MACDONALD, D.D.

OF CALCUTTA

THE EXPERIENCED MISSIONARY, TRUSTED COUNSELLOR

BROAD-MINDED CHRISTIAN AND FAITHFUL FRIEND

I DEDICATE THIS VOLUME WITH HAPPY

AND GRATEFUL MEMORIES

OF INDIA





## PREFACE

THE Christian Conquest of Asia began with the coming of Jesus Christ and the first proclamation of His Gospel, but the great continent has not been the chief arena for the working of the Christian forces which the world's Saviour set in motion. Christianity, which made such rapid conquests in Asia Minor, became stereotyped dogmatically and ecclesiastically; its missionary energies were dried up, and after a few centuries it came into conflict with the more aggressive monotheism of Islâm. The last hundred years have witnessed the efforts of the purer and more life-giving Christianity of Europe and America to re-enter the wide Asiatic world. India, China and Japan had, at various times, been fields for missionary activities, but those efforts were sporadic, were often unspiritual, and sometimes were almost completely stamped out. Since the fourth, and possibly an earlier century, there has been a Christian church in India, but it never possessed the elements needed to grapple with the various strong and ancient systems of non-Christian faith.

Until Protestant missionary work, with its schools, its hospitals, its purer ideals and its aggressive energy, made its way into Western Asia, and into the lands of the East and Far East, the Asiatic world may almost be said to have missed any accurate knowledge of that apostolic type of the Christian religion which is pure

and vigorous enough to command the world's future. The results already achieved, not only in the making of converts, but particularly in the improvement of social conditions, the lifting up of new ideals, the removal of gross abominations, and the purifying and energizing of the non-Christian systems, have been such that no Christian, widely and accurately acquainted with these early victories, is justified in a pessimistic outlook into the Christian future of Asia.

The Christian literature which vindicates Christian optimism in regard to Asia is encyclopædic, and should enter into the minds of millions in Europe and America who are now ignorant and indifferent. Asiatic Christians themselves are recognizing their opportunity and responsibility, and are coming, through the agency of daring Western enterprise like that represented by the Students' Volunteer Movement, into a spiritual federation. What are yet to become national churches, perhaps not in the European sense, but in a deeper and truer sense, are beginning to emerge in India and Japan.

The following lectures will make it plain that I do not cherish any expectations of the swift evangelization of countries where such proud and tough-fibred religions as Mohammedanism, Hinduism, Buddhism and Confucianism have long held sway; but there are many evidences that the East is being penetrated by Western thought, is coming into fellowship with the Western Christian spirit of brotherhood, and, when Christendom is more thoroughly unified and Christianized, and pursues its aggressive missionary work with more wisdom and sympathy, I have no doubt that the acceptance of the Christian Gospel will be far more wide and rapid.

National isolation has given way in the last half century to a commercial cosmopolitanism; not only Great Britain, but also Russia, Germany, France and the United States are compelled to have regard for the life of distant peoples. America, perhaps the chief commercial, political and moral power of the second half of the twentieth century, has been providentially forced out of its sluggish self-satisfaction into vitally intimate connection with the world of Asia. The echoes of Admiral Dewey's artillery from the harbor of Manila have brought the Asiatic peoples seven thousand miles nearer to many Americans than ever before. The United States possesses at the present hour stepping-stones for its commercial and moral pathway across the Pacific. The peoples of Asia, the Chinese and Japanese and Hindus, with whom America will be brought into closest relations, represent, not only half the human race, but also very much of the intellectual and moral possibilities of the future. If the Chinese Empire is to undergo dismemberment American sympathies will go out to those European nations participating therein, which represent popular education, open commerce, even-handed justice and a true toleration.

I deem it very fortunate that these lectures go to the public at a time when the American mind, I may add, the Christian mind generally, is more open than ever before to the vast possibilities of the Asiatic peoples. One result of the international Religious Congress, held in Chicago in 1893, has undoubtedly been that the religious systems of the Orient are more real, less vague, and remote to the minds of western peoples. We have come to a truer appreciation of the good, as well as of the evil, inherent in those faiths; we realize that it is

no holiday task to supplant them with something better; we perceive that one of the best missionary agencies in the Orient, is the spirit of brotherhood and Christian sympathy; we are learning that our western theologies cannot be bodily transplanted into the soil of the Asiatic mind; we are discovering that our missionaries should have the amplest possible equipment for their glorious work, and we are seeing clearly that one of the chief hinderances to Christian expansion in Asia, is the imperfect, and sometimes thoroughly evil character of those nominal Christians, in the cities of Asia, from whom India, China and Japan get their strongest impressions of what Christianity really is.

Since my return from the East and Far East in May, 1897, I have delivered more than two hundred addresses in various parts of the country, in which I have set forth some of the impressions and conclusions which are found in this volume. These lectures were on the Morse Foundation of the Union Theological Seminary, New York, and were delivered in the Adams Chapel in the winter of 1898. I desire here, gratefully, to acknowledge the very kind reception accorded me by President Charles Cuthbert Hall and the other officers of the Seminary. The present book is a supplement to my previous works, "The History of the World's Parliament of Religions," "Christianity the World—Religion," and a volume of travels called "The World Pilgrimage." My own spirit has been refreshed and I trust widened by what I have seen and learned in the last five years, and my own faith in the possibilities of the Gospel, as interpreted by modern evangelical scholarship, has been greatly strengthened.

This volume may be deemed the literary completion

of my connection with the Parliament of Religions, a connection which began in 1891, with my appointment as Chairman of the General Committee on Religious Congresses for the Columbian Exposition. This appointment was made by the Hon. Charles C. Bonney, LL.D., the originator and president of the whole series of world-meetings. It is a pleasure to close these prefatory words, with a renewed expression of my appreciation of the great service which President Bonney has rendered to human enlightenment, and of my deep admiration for the comprehensive wisdom and ability with which he conceived and carried out the memorable series of World Congresses, which were the crowning glory of the Exposition.

JOHN HENRY BARROWS.

OBERLIN, OHIO, January 7, 1899.



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## CHAPTER I

### BEGINNING AT JERUSALEM ; OR, CHRISTIANITY AND JU- DAISM

CLOSE by Lily Cottage, Calcutta, the home of Keshub Chunder Sen, is his grave. The eclecticism of this remarkable man, whose body was burned and buried, is indicated not only by the four languages which are written upon his marble monument, but also by the symbol carved at the summit of this monumental stone. It is a combination of the trident, the crescent and the cross. As, a little more than a year ago, I stood by the grave of this most famous of modern Hindu prophets, I could not but realize anew that Asia is the mother and home of many religions, and that the effort of Keshub Chunder Sen to give to the term "Asiatic" definiteness of meaning, was somewhat misleading. From Asia have sprung not only Christianity, but also Parsiism, Judaism, Hinduism, Buddhism, Confucianism, Tauism, Shintoism, Mohammedanism, Sikhism, and many of the varieties of these multitudinous faiths. Some modern Hindu reformers have contrasted Asiatic mysticism with European science; Asiatic mildness with European ferocity; Asiatic unworldliness with European impiety, and thus have made out for themselves and others a misleading picture. Asia does not possess the spiritual unity which belongs to the nations of western Christendom. These are in a measure unified by

Christianity, the Græco-Roman civilization and modern science. There is a common set of ideas belonging to peoples as remote and diverse from one another as Russia and the United States. They all trace their spiritual origin back through Rome and Greece to Palestine and the ancient land of the Nile, and they all feel with Bunsen that history was born on the night when Moses led Israel out of Egypt. On them falls the splendor of Sinai and Calvary. To them have come the poetry and philosophy of ancient Athens, and with them Rome and Constantinople are starting-points and turning-points of historic development. But Asia is the continent of diversities and separations. The Moslem world, which reaches from the Bosphorus to the China Sea, may be regarded as an offshoot either of Judaism or of Christianity; at least, it has no affiliations with polytheistic Hinduism or agnostic Buddhism. The Japanese are Asiatics, and are the most progressive of oriental peoples, covetous of at least the external elements of modern civilization. The Chinese are Asiatics, and they are the most conservative and unspiritual of nations. The Siberians are Asiatics, faintly Europeanized and Christianized. The Buddhists, scattered or concentrated in many lands of the East, are distinctively Asiatic. The Hindus are Asiatics, and they are the most religious and deeply fallen of nationalities. The Jews are Asiatics, and they are found in almost every part of the great continent, building their synagogues and suffering persecution in Arabia, unrolling their sacred scrolls in Peking, writing the vernaculars of Persia in Hebrew characters, busy in the trading centres of the eastern and western coasts of India, found here and there in Asiatic Russia, gathering in rapidly increasing

numbers in their ancient capital, Jerusalem. If the most populous of continents ever attains even to the measure of the spiritual unity which belongs to Western Christendom, it can only be through the reception by its millions of a common faith. That faith cannot be Buddhism which India cast out; it cannot be the national cults of China and Japan; it cannot be the Hinduism which is confined between the Himalaya Mountains, the Gulf of Bengal, and the Arabian Sea; it cannot be the Judaism which is not hungry to extend itself into other races; it can only be, as I am more deeply convinced after the studies and observations of the last two years, that Christianity, whose teaching of divine Fatherhood and universal Brotherhood has been made vigorous and victorious through Jesus Christ.

The title of this course of lectures, "The Christian Conquest of Asia," suggests something of history and more of confident expectation. The theme for the lecture to-night, "Christianity and Judaism," has not been chosen because of any remarkable recent conquests made by the Gospel of Christ over the people of Israel now dwelling in Asia, but for quite other reasons. Christianity itself is, in origin, Asiatic. Its first disciples and its earliest victories were Asiatic, and it seems appropriate that I should begin this series of addresses from the standpoint of Jerusalem, and that I should recall the connection of Christianity with the more ancient Judaism. The behavior of Christendom toward the Jewish nationality is a striking illustration of how Christianity should not proceed in its treatment of other Asiatic peoples and faiths. But, although the Gospel of Christ may be said to have made feeble inroads into the ranks of Asiatic Israel, two things

should not be forgotten. The first is this: That the Jew, Christianized, conquered for the Gospel of the Nazarene Prophet, the ancient world represented by Athens and Rome and the cities of western Asia, a fact which is surely not without significance to those who believe in the ultimate conversion of the Jews and their future importance to the growing kingdom of Christ. But the second fact is this: That Israel furnishes the Christian a main argument for his belief in Jesus Christ—a main evidence of the special divine revelation contained in the Scriptures, and a chief assurance that the law and the Gospel which went forth from Jerusalem are to have ultimate dominion, not only over Asia, but over all the earth, that the mountain of the Lord's house shall be exalted above the hills and all nations shall flow into it.

In speaking at this time of Israel, I do not fail to remember that Judaism is Christianity in the bud. We may rightly speak of it as a plant of righteousness and renown still lacking the bright, consummate flower. Judaism is Christianity without its diadem, without the world-conquering purpose, mission, energy, and redemptive power which Christ, the greatest of all Jews and the glory of Israel, has given to His church.

I feel profoundly that we can properly enter the vast world of Asia, so full of conflict and suffering and spiritual possibilities most appropriately through the gateway, above which is emblazoned the name of the most influential of Asiatic peoples, Israel. The late James Darmsteter of Paris has said that "the historian's special interest in the Jewish nation is due to its being the only one that is met with at every turn of history." (James Darmsteter, "Selected Essays," p. 241.) As

one cannot go to India, to China, to Arabia—or even to such remote countries or cities as Bokhara and Samarkand, without finding colonies of Jews, so one cannot open the great volumes of history—Persian, Indian, Arabian, Egyptian, Phœnician, Greek, Roman, or modern European without striking the Jew. But it is not only the historical ubiquity of Israel which gives him an especial interest, but also the fact that he has molded history on its spiritual side. Of the Jewish people it has been said: “Twice it remodelled the world—the European world through Jesus; the Oriental world through Islâm—not to speak of the influence, slower and more hidden, but none the less powerful, nor perhaps less lasting, that it exercised in the Middle Ages upon the formation of modern thought.” (James Darmsteter, “Selected Essays,” p. 243.)

We may have imagined that we understood the Jew a generation ago, but the chief researches of later scholarship have been illumining with new light the three great periods of his history; the first extending from the origin of Judaism to the return from the Exile, the second from the return from the Exile to the Dispersion, and the third from the Dispersion to the French Revolution. To understand the first period scholars are diligently working at the Hebrew literature, which we call the Old Testament, and at the new sciences, Assyriology, Egyptology and Phœnician Epigraphy, which were born but yesterday. To understand the second period the Talmud is being explored, as scientists have explored the sea, and as travellers have pierced the interminable wilds and recesses of Central Asia. To understand the third period, men have been unearthing the buried records in European libraries.

The more we know of him the more we are fascinated and astonished by the Jew, from whose face we cannot escape beneath the shadow of the mosques in Bombay, or of the Temple of Heaven in Peking. He comes to have for us the interest that he had in the seventeenth century for Rembrandt in the streets of Amsterdam. Yet he is far more than a picture. To the Christian he is the ever-living evidence of God's power and directing providence in the history of the world. The Jewish religion we have come to look upon as the preparation for Christianity. "Wherever," it has been said, "the apostles of Christ went they found that Judaism had prepared the way. Usually in every place they first preached to the Jews and made converts of them; for Judaism, though so narrow and so alien to the Greek and Latin thought, had nevertheless pervaded all parts of the Roman Empire. Despised and satirized by the philosophers and poets, it had yet won its way by its strength and conviction. It offered to men, not a philosophy, but a religion; not thought, but life. Too intolerant of differences to convert the world to monotheism, it yet made a preparation for its conversion. This was its power, and thus it went before the face of the Master to prepare his way." (Clark's "Ten Great Religions," p. 447.)

The spirit and ideas of Judaism have, to a certain extent, entered into the creed and practices of Islâm, one of the most widespread and powerful of all Asiatic faiths, a rebuke, as we shall see, to the semi-idolatrous Christianity of the early centuries of its history, and to-day a strong obstacle, not only to the progress of Christianity, but also to the hideous polytheisms of India. The longer we ponder some of the mighty and



stubborn facts of the religious world, the deeper may be our conviction in a providential mission of some of the less complete forms of spiritual faith. We are in the midst of a divine evolution which is very slow and patient. Our own religion has had a long history, and when we consider its relations to Judaism, we get a new sense of the truth that it is indeed historic and has its roots in a remote past.

Our faith in the Christian Gospel, and our hope of its universal supremacy, spring very largely out of its connections with Judaism. We may not wisely forget the words of the greatest of all Christian apostles, who said of his kinsmen according to the flesh, the Israelites, theirs "is the adoption, and the glory, and the covenants, and the giving of the law and the service of God, and the promises; whose are the Fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever." In our study of the past, in our survey of the present, in our clear and hopeful outlook into the future, we should not fail to realize the vital intimacies of Christianity and Judaism. He who was the greatest of Christian preachers said: "I also am an Israelite." And no Christian to-day absorbs the full glory of his position before God, and the certainty of the ultimate dominance of his faith, until he has learned from the Scriptures, that he is the heir to the divine promises made to the chosen nation, promises of the universal dominion of the kingdom of righteousness, and until he hears the voice of Him, who carried His people all the days of old in His heart, speaking now to his soul and saying: "Fear not, O Israel, for I have redeemed thee."

After all, Israel is the name that binds together the

Old Testament and the New. Our Saviour was the son of David and the son of Abraham, and He came to fulfil the law of Moses. First of all, He sought after the lost sheep of the house of Israel. His Beatitudes are a chime of Hebrew bells, a sweet chime which is sounded to-day in every church by the Hudson or the Mississippi, in every Christian home by the Ganges or the shore of the Yellow Sea. A Jewish Rabbi recently said: "Jesus was in every respect a true son of the synagogue. The law which He expounded was the law of Moses." It was as dear to Him as to any Jew to-day, and how dear it is, I never realized until I heard Rabbi Gottheil, in the presence of the representatives of all the religions of Asia and of Europe and America, say of the Jewish people: "They take the law of Moses in their hands. And oh, how often have I seen in my youth, that scroll bedewed with the tears of poor suffering Jews, as they lift it up again and say: 'This is the law that Moses laid before the people of Israel.'"

The earliest preachers of the Gospel were Jews, who affirmed from their own Scriptures, that Jesus was the Christ. On the rock of Judaism was built the Church. From its strong roots has sprung the tree of our civilization. He was right who said that every Christian Church on earth, and every mosque, is a monument to Moses. For, as a matter of fact, to quote from Professor Robertson Smith, "it is not and cannot be denied that the prophets found for themselves and their nation a knowledge of God, and not a mere speculative knowledge, but a practical fellowship of faith with Him, which the seekers after truth among the Gentiles never attained to. This at least is sufficiently proved by the fact that the light which went forth in Christ Jesus to

lighten the Gentiles, did proceed from the midst of the Old Testament people." ("Prophets of Israel," p. 9.) "There was no solid and continuous progress in spiritual things under any heathen system, but the noblest religions outside of Christianity gradually decayed and lost whatever moral power they once possessed. If the religion of the Bible can be shown to have run a different course, if it can be shown that in it truth once attained was never lost and never thrust aside so as to lose its influence, but that, in spite of all impediments, the knowledge of God given to Israel, moved steadily forward, until at last it emancipated itself from national restrictions, and, without changing its consistency, or denying its former history, merged in the perfect religion of Christ, which still satisfies the deepest spiritual needs of mankind, then, I apprehend the distinctive claims of the Bible and the religion of the Bible are set upon a broad and safe basis, and the revelation of the Old and New Testaments may fairly claim to be the revelation of God to men in a special and absolute sense." ("Prophets of Israel," p. 13.)

Judaism appears as a supreme, conspicuous, an ever-present, and ever-startling evidence of the truth of the Scriptures, old and new; and the truth of the Scriptures makes sure the ultimate world-wide establishment of the kingdom of God, the predominance of Biblical truth in the life, not only of Asia, but of all mankind. The evidence is such that it seems to me morally irresistible. Here is a people, having no home in any one land, but whose ancient home is the Holy Land of Jew and Christian alike. The traveller who visits the City of David to-day and sees her discrowned and desolate, opens his Bible and hears the prediction of Christ:

“Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles shall be fulfilled.” Is not this true? The Jews have been robbed of their capital city and dispersed everywhere. God seems to have taken up this handful of wheat and chaff and to have blown upon it. What has been the result? They are just as distinct a people to-day as when Moses led them out of Egypt. The black Jews of India, who have been degraded by native alliances on the West Coast, are still Jews. Back in the dawn of their history, as they were entering their promised land, or, if we are forced to a much later date, still long ages before the Christian era, the prophets declared that if they forsook God’s Commandments, their land should be taken away from them. I remember opening my Bible and reading the twenty-eighth and thirty-first chapters of Deuteronomy one March day in 1874, as I was riding over the desolate hills of Judea. And as I read the curses announced should Israel reject the counsel of the Lord, and looked out upon the plagues and desolations of that land which had once flowed with milk and honey, I realized that the predictions had had a marvellous fulfilment.

Four great facts appear to cover the whole history of Israel. They were a chosen nation; they were a separated people; they have been a suffering people; and they are the Messianic people, and all these facts were once divine prophecies. “The Lord hath chosen Jacob for Himself, and Israel for His peculiar treasure.” These words are written on the forehead of the Jew. It has been truly said that “a religion which has endured every possible trial, which has outlived every vicissitude of human fortune, and has never failed to reassert its power unbroken in the collapse of its old

environments, which has pursued a consistent and victorious course through the lapse of eventful centuries, declares itself by irresistible evidence to be a thing of reality and power." (Smith, "Prophets of Israel," p. 16.) Through this people has come all the pure monotheism which exists to-day; they have given us the world's Bible and the world's Saviour, and our truest freedom. The liberties of the English race were won by Puritan warriors with Hebrew Psalms breaking from their lips. Through this divinely appointed people has come the knowledge of the true God. "The Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth." They still believe, both the orthodox and the liberal Jews of to-day, that they are a chosen nation, destined to bring about the happiness of the human race. Though reformed Judaism affirms that the Jews do not constitute a nation, but only a religious community; that they do not look for the coming of a personal Messiah who will lead them back to Palestine, and that they have no political hopes other than those of the nations among whom they dwell, the orthodox Israelite says that the course of historic Judaism is clear—it is to keep separate, and all believe themselves to be witnesses to the unity and the spirituality of God. No wonder this people are proud, even in their sometimes affected humility. The humblest Jew to-day may exclaim: "My fathers braved the power which built the Pyramids. Ages before Lycurgus and Solon gave their laws, they received from Moses a legislation so wise and merciful that it enters to-day as a benign influence over the most civilized peoples. My ancestors built a city which, though destroyed seventeen times, is still the

sacred city of the world. When matched against the kingly and priestly sceptres of Rome and Athens, of Memphis and Babylon, of Antioch and Alexandria, of Mecca and Delhi, Benares and Kyoto, and the later capitals by the Bosphorus and the Danube, the Seine and the Thames, the Hudson and the Potomac, the broken rod of Jerusalem swallows them all."

Now, why is the Jew possessed of this invincible confidence in his divine mission? Moral causes alone will explain it. What infused into the Hebrew mind these convictions and shaped this peculiar character? Is there any explanation which really explains, except that which is written out in the Hebrew Scriptures, in the divine call of Abraham, in the deliverance from Egypt, in the manifestations of God on Mount Sinai, in the Exile, and in the sermons of the greater prophets, and in those revelations which make the substance of their recorded history? If the Jew has been exclusive and haughty, has there not been reason for this spirit? Is he not the true aristocrat of our earth to-day with lineage running back four thousand years, to that friend of God who is the revered father of three religions? Though Israel was not chosen on account of his righteousness, and though no other nation has been so rebuked for its corruption, it may be truly said that the Hebrew genius is primarily the genius of religion, that he is the "especial exponent of august and triumphant theism," that his nation is truly called the "God-intoxicated race," and that, as Rabbi Mendes has said, "While we march in the van of progress, our hand is always raised, pointing to God." The most popular poet to-day in America, in England, in Germany, is not Homer or Shakespeare or Goethe, but David of

Bethlehem, using that name to describe the various singers of the Hebrew Psalms. No temples ever reared have such an abiding interest as those of Solomon and Herod, and the Jehovah therein worshipped is the God of the conquering races of the world. The deities of other nations are now only a dream, a whiff of ancient mist gilding some far-off morning of the past. Varuna and Indra are gone; Osiris is gone, and Zeus and Mars, and Apollo, Odin and Thor, but Jehovah, the God of Israel, flames like a holy sun in the forehead of modern civilization.

It was to be expected that a nation so chosen of God would give us characters of great originality and strength. Other men seem pigmies beside the greatest of them, and even in fiction what personages have made a deeper impression on the imagination than Eliot's *Deronda* and Mordecai, Shakespeare's *Shylock* and Lessing's *Nathan the Wise*? The chosen nation has possessed the qualities becoming the divinely selected people. The soldiers of Rome never met in the forests of Gaul a desperate valor like that which smote them from the walls of Jerusalem. No martyrs in the Roman arena were ever braver than the children of Israel in their later adversities, and no one who studies the marvellous resurrection of the Jew in modern times can fail to be impressed by his genius. "The French Revolution," writes Miss Lazarus, "sounded a note of freedom so loud and clamorous that it pierced the Ghetto walls," and from the days of Napoleon, the Jew has been springing to the chief places in the European world. No other equal number of people on the continent has to-day an equal influence along the lines of commerce and science. We are justified in this

conclusion when we remember that one-fourth of the railway system of Russia is owned by a Jew, that the Bourse of Vienna is almost wholly in Jewish hands, that six-sevenths of the Prussian bankers are of the Jewish race, that Jews occupy seventy chairs in the universities of Germany, that the liberal press of the German Empire is almost wholly in their hands, and that jealous hatred of their predominance is disturbing the stable foundations of the French Republic. The Rothschilds are the bankers of the chief European nations. A race that has given to modern statesmanship Disraeli, Gambetta and Castelar, to modern poetry a Heine and to modern music a Mendelssohn, is not unworthy of its past, and it is no wonder that many Christians regard as a fulfilment of prophecy and as a herald of Israel's latter-day glory and restoration to the Holy Land, this marvellous uprising of Jewish influence in modern times.

But the second fact about Israel is this : it was not only a chosen, but it was also a separated nation. "I have separated you from the peoples." "I have severed you from the peoples." "Behold, this people shall dwell alone." The Jew is still an Asiatic, though living in all lands ; he is an exotic wherever transplanted. In spite of the earnest efforts of the reformed Jews in our country to become thoroughly Americanized, we all feel that this twig from the terebinth of Abraham has not been grafted into the northern oak or the southern palm. "Under all persecutions," writes a Jewish woman, "the Jews became more intensely national, more exclusive and sectarian than they had ever been before." And with peculiar haughtiness, they resent, as does no other people, all efforts to induce them to accept the Christian



faith. They say : " We do not want missions to convert us ; we cannot become Episcopalians, or Presbyterians, or members of any dividing sect." Scattered, hunted and hated, the Jew has not given up his separateness, and as the features of the Jewish face are to-day the same that stand out from the sculptures on the palaces of Nineveh, so the moral features of the race of Jacob, the bargainer, of David, the singer, of Isaiah, the orator, and of Ezra, the scribe, have been marvelously persistent. Spectral as a cloud, he is unchanged as adamant. A thousand years before Saxon and Celt had any history, he was old on the earth. The messengers of Judas Maccabeus stood before the Roman senate, and then Rome saw for the first time that race which she was to subdue, but which in Jesus conquered her. In the year 70, Titus, the Roman Emperor, had his coins stamped with the words, " Judea capta " ; but that captured and enslaved province sent forth a people that has outlived the Roman Empire. The temple was destroyed, but for centuries the wailing Jews have thrust their fingers into its broken foundations while they sang the songs of their kingly poet. No Athenians are wont to ascend the Acropolis and to sob over the shattered marbles of the Parthenon, and chant the strophes of the great tragic poets of Athens. No Egyptians in Karnac throng the Hall of the Gods with worshipful hymns to Orus and Osiris. No Syrian shepherds flock to Baalbec and moan over that fractured and colossal miracle of stone which once greeted the envious eye of the day as he glanced over the snowy crests of Mount Lebanon. But for centuries the faithful Israelites, separated from all other peoples, have gathered by the ruins of their ancient sanctuary, and the songs which they there wail

forth are the undying expressions of the greatness and the faith of their peculiar race. With no capital city, with no land they can call their own, wandering everywhere, like the blighted Jew of legendary fancy who condemned the Messiah, but still holding in his hand the Book, Israel has maintained himself. As we stand beneath the arch of Titus, in Rome, and behold the bas-relief which represents the seven-branched, almond-flowered golden candle-stick captured from the temple in Jerusalem, which decked the triumph of the imperial spoiler, we reach our hand backward through more than thirty centuries to that chosen people, still separated from others, who reared their tabernacle in the desert and lit its holy place with the eternal lamp of God.

Girded in his ancient Canaan by hostile races, the Israelite was not cut off. A slave in Egypt, in Nineveh, in Babylon, in Rome, in Spain, smitten by Macedonian sword and Roman spear, and Mohammedan scimitar, and Christian battle-axe, and scorched by the infernal fires of persecution, he has not been exterminated and he has not been assimilated, and thus has been fulfilled the prediction made in the desert—"Thy people shall dwell alone, and shall not be numbered among the nations."

In the third place, Israel has been a persecuted and afflicted and a suffering nation, and their history was written in advance. Prophets and apostles and the Messiah foresaw it and foretold it. Out of what agonies have they come! The first Christian emperor, Constantine, cut off their ears and made them vagabonds, and Justinian, the law-giver, destroyed their synagogues, denied them all civil rights, and would not permit them to testify in court, bequeath their property to

their children, or even enter a cave for worship. The Church tried every perverse and wicked way to convert the Jew, and, failing, used every form of slander, violence and systematic outrage to exterminate him. In Rome, the Popes forced the Israelites to wear yellow hats, denounced them as heretics, shut them up in the Ghetto, the filthiest part of the city, and required them to be in their quarters by eight o'clock in the evening, and compelled them to hear monks preach on Friday. They were charged with poisoning wells, with killing Christian children and using their blood at the Pass-over. And the Easter-time, which is to us a time of joy and love, was to the Jew a time of terror and agony, when his home might be burned and his body cut down with the sword. The hate and prejudice which have barred the path of the negro in America are nothing to the hatred of the Jew in the Middle Ages. He could not enter the trades, he could not own land, he was forced to become a money lender. As he could not handle new goods, he was compelled to become a dealer in old clothes, and when you hear the Hebrew junk-dealer crying through your alleys "Clothes and old iron," you hear, as one has said—"a voice sounding from the Dark Ages, a cry which was put into Jewish lips by the cruelty of our Christian forefathers." On the Jews was wreaked the demonism of the baptized barbarians whom Torquemada marshalled in the dungeons of the Inquisition. Christian kings were harder on the Jew than Nero and Domitian on the Christian. The Crusaders strove to murder all Jews that had not been baptized; the English populace plundered and slaughtered them at the coronation of an English king, and for four hundred years, up to the time of Cromwell,

no Jew could set foot in England; and when in our own century the bill which repealed the civil disabilities of the Jew was passed in the House of Commons, it was more obnoxious to the Lords than the Home Rule Bill of the last Liberal administration. Ten times it went through the Lower House to be rejected as often by the House of Peers. The German poet, Herder, has said that the history of the Jew is the greatest poem of all times. Yes, that poem is both a tragedy and an epic, a tragedy compared with which Eschylus and Shakespeare are tame, an epic matched with which the Iliad is a record of boyish courage and adventure. O, how superior Judaism seems in some of its aspects to the corrupt Christianity which persecuted it! How thoroughly our sympathies go out to the Jew and not to the Christian Church as we read Grace Aguilar's story of the "Vale of Cedars," a thrilling account of the sufferings of the Jews in Spain! We find our hearts with the victims and not with the victors, and feel that the Jew who trusted in the Torah and in the teachings of the synagogue for the advancement of truth, might well look down on the Christianity that trusted in persecution and the sword. We can but honor Israel's tenacious loyalty to his convictions, unparalleled in history. Offended by what the Jews deemed the worship of three gods, by the idolatry which seemed to them practised in Christian churches and by the crowned and mitred barbarism in Church and State, all efforts to lead them to forsake the old standards were vain. If Christianity had only obeyed Christ and loved its enemies, how different its history would have been! But for the Jew, the follower of Jesus had nothing but curses and cruelty. When we remember that eight hundred thou-

sand Jews were driven out of Spain, that they could find no refuge in other lands that was safe and permanent, that their children were stolen from them, that they were sold as slaves, that they were slain by the thousand by the followers of the Cross, we are not surprised that Israel has felt little reason to be in love with so-called Christian nations. The stream of modern Jewish history starts from the destruction of Jerusalem and was made lurid at the beginning by the fires of an unequalled tragedy. All sorrows are colorless before the sorrows of Zion; all persecution mild compared with those which have come to

“ These Ishmaels and Hagers of mankind

That lived in narrow streets and lane obscure,  
Ghetto and Judenstrass, in mirk and mire ;  
Taught in the school of patience to endure  
The life of anguish and the death of fire.

“ All their lives long, with the unleavened bread

And bitter herbs of exile and its fears,  
The wasting famine of the heart they fed,  
And slaked its thirst with Marah of their tears.

“ ‘ Anathema marantha ! ’ was the cry

That rang from town to town, from street to street ;  
At every gate the accursed Mordecai  
Was mocked and jeered, and spurned by Christian feet.

“ Pride and humiliation, hand in hand

Walked with them through the world where'er they  
went ;  
Trampled and beaten were they as the sand,  
And yet unshaken as the continent.

“ For in the background figures vague and vast

Of patriarchs and of prophets rose sublime,  
And all the great traditions of the Past  
They saw reflected in the coming time.

“And thus forever with reverted look  
 The mystic volume of the world they read,  
 Spelling it backward, like a Hebrew book,  
 Till life became a Legend of the Dead.”

We may say that all this is in fulfilment of prophecy. True; but the crime and disgrace of it are none the less. “Offences must come,” said Jesus; “but woe to him by whom the offence cometh.” Israel may surely say, in words spoken many hundred years ago: “Is there any sorrow like unto my sorrow?”

“The wild dove hath her nest, the fox his cave;  
 Mankind their country; Israel but the grave.”

But the Israelites have not only been a chosen and a separated and a suffering nation, they have also been the Messianic people, bearing in their hearts the living hope of a coming One, who should be their deliverer, and through whom, as Isaiah wrote—“the Gentiles shall see thy light.” The Messianic ideal ran through the whole of Israel’s ancient history. That history was a prophecy. As Professor Briggs has said: “The great mass of Hebrew prophecy exhibits a revelation of a vastly higher character than the non-Hebrew prophecy. It is not external, mechanical, or magical, but internal, spiritual and intelligent. Hebrew prophecy is through the enlightenment of the mind of the prophet, the stimulation of his moral nature, the constraining of his will under the most sublime motives, the assurance of his soul that he is in possession of divine truth, and that he is commissioned to declare it. (“Messianic Prophecy,” p. 14.) We need not be unwilling to recognize the foreign elements incorporated into the religion of Israel, if we recognize also its power of assimilation

and transfiguration, for, as Professor Cornill has said, "Israel resembles in spiritual things the fabulous King Midas, who turned everything he touched into gold." ("Prophets of Israel," p. 14.)

The revelation of God made to the Hebrew people was a progressive revelation; element after element was added as the history advanced, but this revelation was so lofty that the Jew, above all men, might claim that he knew God. The greatest of all Hebrews said, "Salvation is of the Jews," and their life, as Max Müller has written, "has been the one oasis in the vast desert of ancient history." As in the Oberammergau Passion-play, every great scene in the last days of Christ is preceded by a picture of some Old Testament scene which is in harmony with its spirit and is typical of its events, so the Christian finds the Hebrew Scriptures crowded with intimations in type and symbol, in priestly and kingly personages, and in prophetic words, of that wondrous life which has actually become the renovating life of humanity. Surely Christianity presents a marvelous problem to those who do not see in Jesus the Messiah of God. All must acknowledge that the Christian Church, in its true spirit, shows some signs of universality. The Gospel which it preaches satisfies the human heart in its craving for forgiveness, in its need of an atonement for sin, in its yearning for a knowledge of the Heavenly Father, in its quenchless desire for immortality. Christianity, unlike Hinduism, Confucianism, and Judaism, seeks to make itself universal; it reaches after every nation, it puts the Bible into all languages. The spirit of Judaism is the reverse of this. "The religion of my fathers," said the great Moses Mendelssohn, "does not wish to be extended." Except

through Christianity, Judaism is not a conquering religion, and an intelligent world cannot see in it the culmination of God's redeeming thought and purpose. In America alone, in the last thirty years, the Christian Church, free from the cruel spirit of the Middle Ages, has added more persons to the number of its communicants than there are Israelites in all the world to-day, after four thousand years of history. The Christian expects the ultimate conversion of the Jews to Christianity. I know the Church will have to be united, and loving, and tolerant, and permeated with the Spirit of Christ, before Israel is Christianized; but that day is coming.

What is needed to transform the pious Jew into a Christian? He holds most of our creed already; all he needs is to accept the supremacy and sufficiency of Christ as his Saviour. The Cross was a stumbling-block to him at the beginning. He looked for a temporal Messiah, who should raise up the broken nation and destroy its enemies, and was repelled from Jesus, the patient sufferer, the teacher, the prophet of a spiritual kingdom, who died for His enemies. But the best spirit of Judaism to-day cherishes not the old Messianic idea, but this very Messianic thought which Jesus actualized. I believe that Christianity needs Judaism, that it needs the mighty reinforcement which shall come from Israel and hasten forward the consummation of all things. The Jew will be in harmony with the better Christianity of the future. He has not been a persecutor; he came to believe in intellectual freedom first of all men. He was a scholar when Europe was barbarous and black with ignorance, and when scarcely one priest out of a thousand could write his name. "Many



a man, entering some squalid house of the Ghetto to pawn his goods or to seek his horoscope, repairing there to talk of the mysteries of the universe, emerges with a disturbed soul, ripe for the stake. The Jew knows how to unveil the vulnerable points of the Church, and in order to do so, he has at his service, besides the knowledge of the Holy Writ, the formidable sagacity characteristic of the oppressed." (James Darmsteter, "Selected Essays," p. 266.) It was the Jews who lifted the torch of science in the Dark Ages; it was they who prepared the way for the Protestant Reformation, and who knows but that they are to be the great leaders of the Christian Church in the future? Who knows but that these greatest of Asiatics are to lead in the Christian conquest of Asia? Did not Paul write, "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead!" We may yet find a new meaning in those words of Jesus: "Salvation is of the Jews."

It is no wonder the Israelite has not become Christian in the past; he has a long, bitter memory, but we are grateful that Christianity and Judaism in our own time are getting closer together. When the two become one, how much larger the good which they will together accomplish! The Jew in Christ conquered the stubborn and ruthless Roman conqueror. A crucified Jew overturned the Roman paganism. The Aryan races have received their religion from the Semites; our thoughts of God, of salvation, of eternity, have come from the Jewish Carpenter. Under the mild reign of the "blessed Jew" the chief nations bow to-day. The cross on which He died breathing forgiveness, has proved mightier than Cæsar's throne. When Chris-

tianity came, then it was that Israel enlarged the place of his tent and stretched forth the curtains of his habitation. And surely the world's future gathers not around the parchment scroll of the Hebrew Torah, but around the Cross whereon were written those words of stumbling which are yet to be words of glory: "Jesus of Nazareth, the King of the Jews." He before whom the Christian world bows to-day was called a "light to enlighten the Gentiles, and the glory of my people Israel." The chosen nation has no other glory like this. "He is the fairest flower," as Disraeli said, "and the eternal pride of the Jewish race. Northern Europe worships the Son of the Jewish mother, and gives Him a place at the right hand of the Creator, and Southern Europe worships besides, a Queen of Heaven, a Jewish Maiden." Can we doubt that to His Church is given a Prince and a Saviour who is worthy of all men's homage and obedience, and that to us has come a revelation on which He has stamped a divine seal, and that He whose life was lived on the soil of Asia shall yet be the spiritual leader of the greatest of continents?

A well-known but rarely appreciated story is told of Frederick the Great, that he said to his chaplain: "If your religion is true, it ought to be capable of very brief and simple proof. Will you give me the evidence of its truth in one word?" He answered, "Israel." The chaplain might have answered, "Experience;" men have known and tested the Christian religion as something personal, and it has astonished, delighted, and satisfied them. Or he might have answered, "Conscience." Here is a religion that reaches man's inmost soul, where God dwelleth, and finds Him there as the sun finds and floods all earthly darkness. Or he might

have replied, "Christ," who is Himself the solution of man's deepest problems; Christ the symbol of divine wisdom, as Spinoza called Him, the incomparable One whose peasant hand nailed to a malefactor's gibbet, overturned the empire of Rome, and established for Himself a golden monarchy within whose circuit lies to-day the mastery of this earth. Or, he might have said in reply to the king's question, "Prophecy;" here is a religion whose Founder, whose apostles, whose heralds were gifted with supernatural wisdom and insight and thus perceived and foretold what was wrapped up in the coming ages. Or he might have answered, "History;" here is a religion which vindicates its divine origin by its historical effects over many nations, and through many centuries, effects which become more potent and divine the more closely men approach to the spirit of its Founder. Or he might have answered, "The Bible," the anomaly of all books, most ancient, most modern; the bulwark of order and freedom, working its moral miracles wherever, in three hundred languages, it tells to-day of the law that was given by Moses and the grace and truth which came by Jesus Christ. The wise chaplain said none of these things, but uttered instead that word, the most musical, the most fascinating, the most solemn, the most momentous, the most divine—"Israel." In that one word, experience, conscience, Christ, prophecy, history, and the Bible are all wrapped up.

I believe that Judaism and Christianity are yet to be made one, not through any scheme of comprehensive rationalism which shall sink both into mere societies of ethical culture, but through the acceptance of the truth which is written out in the Old Testament and the New,

that God so loved the world as to interfere in its behalf; and that He who through miracles of creative might has bridged the chasm between the non-existent and the existent, has, by the miracles of redeeming love and power made known His will unto men, giving authority to His Word and conquering grace to His Gospel: that He who spake in times past to the fathers by the Hebrew prophets, hath in later days spoken to us by His Son, whom He hath appointed heir of all things, by whom He shall judge the world, and who shall reign over the house of Jacob forever and forever. And when men ask us why we cherish this faith, we point to Israel, the witness to the truth of the Scriptures; Israel the back-slidden and suffering and persecuted and yet noble and mighty, the chosen of God; Israel, the everlasting symbol of God's chastening and undying love to His people; Israel, of whom Jesus was the bright terminal flower; Israel, the marvel and mystery of nations, the ever-burning bush which has been subjected to seven-fold fires through ages and has not yet been consumed, the burning thorn-tree which flings its light over all the past, and which shall be the bright torch of humanity's greater future, and to the question why this bush has not been burned up, we give the answer which gladdens our hearts and fills us with a new sense of the Divine Presence and love, and a new hope that Asia and all the earth shall yet be redeemed, "Because God is in it."

## CHAPTER II

### THE CROSS AND THE CRESCENT IN ASIA

THE law and the Gospel went forth from Jerusalem, but Jerusalem is to-day in Mohammedan hands, and Turkish bayonets guard both the Cradle and the Sepulchre of Jesus. From a Christian school in Scutari, I have looked across the Bosphorus and seen that brilliant panorama reaching from beyond Seraglio Point on the south to the closely built European quarter of Constantinople north of the Golden Horn, and I have felt my heart sink, not only because of the recent horrors which had reddened with Christian blood the streets of the Turkish metropolis, but also because the old capital of the first Christian empire had so long been held in the cruel, unrelaxing grasp of Islâm. Crossing the seas which encompass the western and the southern coasts of Asia, one meets not only the European travellers who are compassing the globe for pleasure, but also the dark-skinned representatives of many races who are journeying to Mecca, or returning to distant isles from that holy place. The Asiatic lands where the Cross gained its earliest triumphs are now under the military control of the followers of the Crescent.

In Western Asia we confront Judaism, Islâm and Christianity. "Judaism shows arrested development. Islâm shows perverted development. Christianity shows corrupted development." ("Modern Missions

in the East," p. 113.) In the middle of the fifteenth century a war-like section of Islâm gained a foothold in Europe and at this hour, the seven-hilled city founded by the sagacity of the first Christian emperor, is occupied by the Caliph, the supreme representative of the Mohammedan faith. For three years Islâm has been the object of a righteous indignation and intense loathing, such as have rarely been visited upon any of the great religions; I mean of course, Islâm, as represented by the Turkish Government. Unfortunately, we cannot altogether separate the Turk from his faith. It has been truly said that "the whole fabric of the Turkish Empire, rests on a religious foundation," and "the status of the Christian before the law is that of an alien in regard to his own rights, and of a slave, as far as the interest of Mohammedans is concerned." (Greene, "The Armenian Crisis in Turkey," p. 114.) The solemn treaty of Berlin has been outrageously broken, and the head of the Mohammedan faith was stigmatized by the foremost of English statesmen as "The Great Assassin." It is impossible to admit of any mitigation of our condemnation on the ground that Christian peoples are also sinners. It is simply impossible to match the Armenian horrors with anything of modern date outside the bounds of the Turkish Empire. It is doubtless true that the fourteen different sects of Christians under Ottoman rule are very imperfect people, and that they are hostile to each other; but, if, instead of fourteen, there were forty different Christian bodies in the lands of the Turk, a hundred times more quarrelsome, Christendom would not be justified in folding her arms and quietly seeing them murdered. And whenever it is said that Christians in the past have been as bad as

Turks, I am accustomed to let the English historian Freeman reply: "The worst Christian government is better now than it was one hundred years ago, or five hundred years ago. The rule of the Turk is worse now than it was one hundred years ago, or five hundred years ago. That is to say, the worst Christian government can reform, the Turk cannot."

I had great pleasure, when in Calcutta, in accepting the hospitality of Mr. Justice Ameer Ali, the chief literary apologist of Mohammedanism, a member of the sect of the Mutazils, a free-thinking body, who endeavored vainly centuries ago to rationalize and liberalize Islâm. He has been accustomed to waive aside the Christian condemnation of Turkish atrocities by parading the crimes of Christian governments; but Canon MacColl justly replies that "the Christian conscience condemns the crimes committed in the name of Christianity and that no Mussulman writer of repute in any Mussulman state has ever denounced any one of the numberless massacres and other crimes which have stained with indelible infamy the annals of the Ottoman Empire." So long as the ninth Sura of the Koran remains, such condemnation is impious and impossible.

I believe that what Mr. Gladstone said more than twenty years ago, in reciting the Bulgarian horrors, is good policy to-day. "Let the Turks carry away their abuses in the only possible manner, namely, by carrying off themselves. This thorough riddance, this most blessed deliverance, is the only reparation we can make to the memory of those heaps on heaps of dead; to the violated purity alike of matron, of maiden and of child; to the civilization which has been affronted and shamed; to the laws of God, or, if you like, of Allah; to the

moral sense of mankind at large. There is not a criminal in a European jail, there is not a cannibal in the South Sea Islands, whose indignation would not arise and overboil at the recital of that which has been done." I agree with Mr. Gladstone that the Eastern question "is not a question of Mohammedanism simply, but of Mohammedanism compounded with the peculiar character of a race. They are not the mild Mohammedans of India, nor the chivalrous Saladins of Syria, nor the cultured Moors of Spain. They were, upon the whole, from the black day when they first entered Europe, the one great anti-human specimen of humanity."

And, therefore, to gain a just and adequate idea or estimate of Mohammedanism, we must, while not excluding Turkey from our survey, go outside of the Ottoman Empire and back into that history which the faith of Islâm has for more than twelve centuries and a half been making. Of Hagar's son, Ishmael, the prophecy was uttered, "He will be a wild man; his hand will be against every man and every man's hand against him, and he shall dwell in the presence of all his brethren." This was the prediction made to the Egyptian handmaid of Sarah, the wife of Abraham, from whose son has sprung the Arab nation, out of which rose Mohammedanism. The greatest son of Ishmael, born about the year 570 of the Christian era, was Mohammed. He, whom we have been wont to style the false prophet of Islâm is revered by nearly two hundred millions of our race as the chosen prophet of God, to give to the world its ultimate religion.

There are certain connections between the faith of Islâm and the faith of the Gospel which should lead



us to feel that they are not without some spiritual inter-relationship. Both faiths go back to Abraham, though by different channels. Mohammed and Jesus, if it be not irreverent to bind their names together, taught similar truths in regard to the Divine unity, and there are certain affiliations between the Koran and the Bible which must be acknowledged by all. Arabia, the birth-place of the prophet of Islâm, is a part of sacred geography. Within its northern limits is the scene of the wanderings of Israel about Mount Sinai; and Paul, the Apostle, who was three years in Arabia, before he entered fully on his active work, represents the covenant of the old law, under the image of the bond-woman Hagar, for, he says, "This Hagar is Mount Sinai in Arabia, and answereth to the Jerusalem which now is and is in bondage with her children," a true and vivid picture of the present Jerusalem, and also of the spiritual bondage of those who, according to natural descent, are the children of Hagar.

To-night we are to compare two of the foremost faiths which claim the attention of mankind. Excepting Buddhism, they are the only missionary religions now existing, and they are pushing their claims and their conquests with far more energy and rapidity than the disciples of the Indian sage. While Christianity numbers among its nominal adherents four hundred millions of men, and may be said to rule politically over nearly all the world, excepting China and the Turkish Empire; still Mohammedanism is at present winning some of the races of mankind more rapidly than any of its rivals. Christianity is predominant only in the Caucasian race, while Islâm rules in the Mongolian, the Malayan and the Negro. Christianity

is supreme only in the Aryan stock, but Islâm has become predominant in the Semitic and Hamitic and some branches of the Turanian. Few people are aware how rapidly Islâm is gaining both in Asia and in Africa; in India, where it numbers fifty-seven millions of adherents; in Southern China, where it numbers twenty millions; in Java, where it numbered, more than ten years ago, nearly seventeen thousand schools, and a quarter of million pupils; in the Malay Peninsula and adjacent islands, where thirty millions of Moslems send fifteen thousand pilgrims to Mecca in a single year; in the Soudan, where paganism has been nearly wiped out, and where more than fifty millions of Moslems are found, an aggressive missionary force in the heart of Africa; in the Congo basin, where the strongest power is Moslem; in the great regions about the Central African lakes, where Moslem fanaticism is bringing native Christians to the stake; and still farther South, where some of the black tribes conduct their funerals with Mohammedan rites, and where the grave is always turned toward Mecca.

We are instructed on the best authority, that in the northern half of Africa, the Arabian prophet is supreme, and that all its roads lead toward the Arabian city: that the Christianity, feeble and mechanical, which has long prevailed in the Dark Continent, is no match for its more aggressive rival, and that the purer faith which modern missions have established has thus far but a feeble hold compared with that of the disciples of the Koran. Looking over the face of the world, we find that the chief Mohammedan capital is still in Europe, and that Constantinople, itself the Gordian knot of human politics, is the symbol and memorial of the long

and bitter struggle between the Cross and the Crescent. The Turk still dominates the city, above whose stately dome of St. Sophia, built by Justinian, to rival the temple of Solomon, now gleams for many miles over the blue waters of the Marmora, the defiant symbol of the Arabian prophet, the gold which covers it sufficient for the ransom of a hundred slaves. As a political power, Mohammedanism is declining. In the last two centuries the Turk has lost, one after another, Hungary, Transylvania, Croatia, Bessarabia, Servia, Greece, Muldavia, Wallachia, Bosnia, Bulgaria, Rumelia, Thessaly, Algeria, Tunis, Cyprus, Massoah, and Egypt. But where the grasp of the Sultan has been lost or relaxed Mohammedanism still flourishes.

When in Paris two years ago, I was greatly impressed by the interest, I might almost say, the enthusiastic interest, which Father Hyacinthe felt for the faith of Islâm as it appears in Northern Africa. Like our own Dr. Henry M. Field, he had seen the brighter sides of Mohammedan life among the Algerines and others, and he contrasted the corrupted Christendom with which he was familiar in Paris with the simpler faith of the men of the desert. He described a scene which he had witnessed, which made a great impression on his mind, and which must impress us all. It was on Friday, the Mussulman's Sabbath, that he was in a city in the empire of Morocco, and he entered the great mosque, one of the most beautiful which the art and faith of man have built to God, and there were in it none of those superfluous and often superstitious, not to say idolatrous ornaments, which in many Christian temples wound at the same time the sentiment of the beautiful, the sentiment of the true, and the more august sentiment of re-

ligion; but the temple was full of worshippers. "In our Christian churches in France," he said, "we ordinarily see only women, as if religion were not virile and reasonable enough for others, but in that mosque I saw two thousand men, two thousand warriors mingled together without distinction of rank. The red cloaks of the chiefs touched the rags of the poor. There, in that theocracy, which is at the same time a democracy, the most absolute equality unites believers. The voice of the Iman rose at the farther extremity of the mosque. He was not a priest, for in this religion, so enthusiastic and such a mistress of souls, which has lived more than twelve hundred years, there are no clergy. All believers are priests. The assembly responded to the appeal, sometimes prostrated on the earth, sometimes with faces turned heavenward, but always in a sort of ecstasy; these children of the desert and of the Koran, these Arabs, half monks and half soldiers, cried out with one voice and with one heart, "Allah is Allah and Mohammed is His prophet." This cry shook the mosque as formerly it shook the world. "Yes, God is God," said the eloquent preacher of France, "and woe be to men who think themselves civilized and free and do not know better than to blaspheme His great Name, or to remand it to silence." Spiritual vision is still there, with the children of the desert, and God will yet use it for sublime purposes. Islâm rebukes Christendom; that powerful discipline of souls, it has been said, "does not count a single rebel among its disciples, that is to say, not a single atheist."

Thus it is not hard to explain the fact that the Crescent, rather than the Cross, rules to-day in the lands of Western Asia, the mother-lands of civilization, and Mo-

hammedanism is by no reason confined to Western Asia. At the hour of prayer, from the minarets of the great cities of China, and of Benares and Delhi in Hindostan, from the banks of the Nile, where Cairo lifts her beautiful spires in the unclouded air, and throughout the deserts and forests of Africa, and even from the confines of Liberia, where boys but sixteen years of age have been taught to repeat the whole Koran from memory, faces are turned, as they were turned four years ago in the fragile mosques of the Columbian Fair, toward the Holy Temple in Mecca; and in any accurate division of the faiths of the world, one-seventh of its inhabitants must be enrolled among those who mingle heavenly truth and something of human error in saying, "There is but one God, and Mohammed is His prophet." The chief schools of Protestant Christianity in Moslem lands are in Constantinople and Beirut, but they seem small and feeble compared with the Moslem university in Cairo, with its ten thousand students ready to carry the faith of Islâm to the ends of the earth. We of America are deeply concerned in the great spiritual conflict between the Cross and the Crescent, for in the providence of God the only great Moslem empire now left in the world is largely given over to the care of American Christians, and a new crusade is in progress in which the weapons are schools and preachers and printing-presses, arms which, in the end, will be found more effective than the swords and lances of English and Burgundian knights, employed in the old Crusades.

What are the facts now known in regard to the founder of Islâm? We have no legends to trouble us, and St. Hilaire has said that "the French are far less acquainted with Charlemagne than the Moslems are with their

prophet who came two centuries earlier." He was born, as I have said, about five hundred and seventy years after the appearance of the world's Saviour. As Jesus was the great reformer of Judaism, calling men back to spiritual worship, so Mohammed appeared at a time when the Christian Church was torn with dissensions and corrupted both in doctrine and life. He appeared, therefore, as a prophet of, in some respects, a more spiritual faith. To a depraved Christianity he was a scourge. Bishop Prideaux has expressed the belief that "the new religion was raised up to punish the Church which had wrangled away the substance of Christianity in malicious and contemptible controversies." While Christendom was distracted with strife and given over to superstition, Mohammed, "with the sword in one hand and the Koran in the other, erected his throne on the ruins of Christianity and of Rome." Mohammedans say: "We have lived among Christians for twelve hundred years, and we want no such religion as theirs." And, when American Protestant missionaries first went to Turkey, the Turks often said, "Why, these are true Moslems!" A missionary wrote from Cairo, "The commonest Fellah feels himself far superior to the most learned Christian from a religious and moral point of view, for he considers the latter to be an idolater, worshipping three Gods, and pretending that God was born of a woman, while he, the Mohammedan, knows that Allah is one, and Him alone he worships." While I have no doubt that the Christian populations in the Turkish Empire, with all their defects, are superior to the average Turk, yet the evil specimens are so numerous that one careful observer writes that "those found in the deepest depths of drunkenness, deceit,

irreverence, and corruption are oftener Christians than Turks."

Mohammed was born in the city of Mecca. He was the child of Arabia; he came from the tribe of Koresh, the family of Hasham, princes of Mecca. The holy city which gave him birth, unlike Bethlehem or Nazareth, was distinguished for its wealth and warlike spirit, and had long been governed by the family of Koreshites, from whom he himself sprang. The Arabians were then a nation of idolaters, worshipping the sun and stars, and all turning toward Mecca and her ancient temple, the Kaaba, as to the shrine of the greatest sanctity, though defiled by three hundred and sixty images of eagles, men, antelopes and lions. Mohammed's mother was of Jewish birth, and his father, Abdallah, has been called the most beautiful and modest of Arabian youth. Both parents died when Mohammed was in infancy, and the orphan was placed under the guardianship of his uncle, Abu Taleb. From boyhood he was given to heavenly conversation, wandering the deserts in melancholy meditations. Distinguished for his personal beauty, he was polite, respectful, judicious, courageous in thought and action, and, though he could neither read nor write, he became a master of vigorous, though often perplexed and halting Arabian speech.

In the birth of Mohammedanism we have, as Renan has said, "the strange spectacle of a religion coming into being in the clear light of day." We behold its founder both inheriting and creating those convictions which he molded into the system bearing his name, claiming that what he said was not new but old, and yet receiving additional revelations for the guidance of mankind. His nature was strongly religious and natu-

rally high and pure, and we are not surprised that, when he discovered the guardians of the sacred temple in Mecca to be covetous deceivers, his heart turned from their corrupt superstitions. Here and there he found others who rejected the immoralities and idolatries of Arabia; these men were called Haniffs or penitents, and the source of their faith or their movement may have been Jewish Essenism or Christian asceticism. Professor Wellhausen believes that the Christian anchorites, "nameless witnesses of the Gospel, unmentioned in Church history, scattered the seed from which sprang the germ of Islâm." The dependence of the Koran on the Old and New Testaments has been discussed before you by Henry Preserved Smith, with careful and scholarly discrimination. Professor Kuenen thinks that we would not be far from the truth in saying that "Islâm is the kernel of Judaism transplanted to Arabian soil," and yet he would emphasize the vast personal influence which came from the prophet himself. There was no general longing on the part of the Arabian people for something higher in the matter of religion; such a need was felt by only a small circle in a very small measure. "In one word," says Professor Kuenen, "remove Mohammed, and neither Islâm nor anything like it comes into existence." ("The Hibbert Lectures," p. 21.) Mohammed secured some knowledge, however imperfect, of the Jewish and Christian faiths. In his mercantile expeditions he came into contact with the disciples of Moses and of Jesus. We know that his information was often erroneous and, being himself no scholar, he could not distinguish truth from error. He even gained the idea that the Trinity consisted of the Father, the Son and the Virgin Mary. But beyond all that he



learned was what he himself was—a Semite, with a strong, high and pure spirit. We must feel that he, at least, if not his race, was naturally monotheistic. God was to him the greatest of facts, and from Nature, from prayer, from special revelation, from the ever-moving and quickening spirit of God, as well as from the imperfect teachers whose lives touched and influenced his own, he appears to have gained that enthusiasm for the one God which was the heart of his religion and the master-passion of his better years.

There came a supreme crisis in his life. “He used to wander about the hills alone, brooding over these things; he shunned the society of men; and solitude became a passion to him. At length came the crisis. He was spending the sacred months at Mount Hira, a huge, barren rock, torn by cleft and hollow ravine, standing out solitary in the full white glare of the desert sun, shadowless, flowerless, without well or rill. Here, in a cave, Mohammed gave himself up to prayer and fasting. Long months, or even years, of doubt had increased his nervous excitability. He had had, they say, cataleptic fits in his childhood, and was evidently more delicately and finely constituted than those around him. These were the circumstances in which, according to the tradition of the cave, Mohammed heard a voice say, ‘Cry!’ ‘What shall I cry?’ he answered.

‘Cry! In the name of thy Lord who created,  
 Created man from blood,  
 Cry! for thy Lord is the bountifullest,  
 Who taught the pen,  
 Taught man what he did not know.’

Mohammed arose trembling and went to his wife, Khadijah, and told her what he had heard. She believed

in him, soothed his terror, and bade him hope for the future."

One day, when on the point of taking his own life in a fit of despondency, he is said to have heard the voice and to have seen the form of Gabriel, who assured him that he was indeed a prophet of God to bring a message of good tidings to Arabia. And, on his recovery, he refused to doubt the angel had spoken the truth. At the age of twenty-five he had entered the service of Khadijah, a rich widow of Mecca, who had given him her hand in marriage. Mohammed was three years in making fourteen converts to the new faith. Among them were his wife, who desired the glory of her husband, his slave, Zeyd, who was tempted by the hope of freedom, his cousin Ali, and his friend and destined successor Abu Bekr, people of his own household, unlike the family of the Prophet of Nazareth, who believed Him not. There is no doubt about the sincerity, however, of these first converts. It was very hard for him to make any impression on the idolatrous corruption around him. But the infant congregation gradually increased, partly by the conversion of strangers who flocked into Mecca. For ten years he toiled in the spiritual capital of Arabia, and, after five years of preaching, when persecution from the fanaticism of the Koreshites arose, he sent away fifteen of his flock into Abyssinia, and these were followed by others. The Koresh demanded their extradition. The Abyssinian king called the exiles together, and inquired if there was any reason why they should not be sent back. And they replied to him, in a full assembly of the bishops, "O King! we lived in ignorance, idolatry, and unchastity; the strong oppressed the weak; we spoke untruth; we violated the duties of

hospitality. Then a prophet arose, one whom we knew from our youth, with whose descent, conduct, and good faith and morality we were all well acquainted. He taught us to worship one God, to speak truth, to keep good faith, to assist our relations, to fulfil the rites of hospitality, and to abstain from all things impure, ungodly, unrighteous ; and he ordered us to say our prayers, to give alms, and to fast. We believed in him, and followed him. But our countrymen persecuted us and tortured us, and tried to cause us to forsake our religion. And now we throw ourselves upon thy protection. Wilt thou not protect us?" Then a part of the Koran was recited which spoke of Christ, and the king and the bishops wept upon their beards, and the king refused to send back the refugees.

But the persecution in Mecca grew hotter and hotter. Mohammed's uncle, old Abu Taleb, withdrew his protection, and entreated him not to cast upon him too heavy a burden. Mohammed would not, however, be false to the voice in his soul, which commanded him to preach God to his countrymen. He turned to go away from his uncle's house, where he thought he could no longer find shelter, but Abu Taleb cried out, "Son of my brother, come back. Say what thou wilt, I will never deliver thee up." But the uncle died soon after, and his wife died, and Mecca became too hostile for him to remain. His life was in daily jeopardy, and he fled from Mecca to Medina in the year 622, the Hegira, as the Mussulmans call it, the era from which to-day time is reckoned in all Mohammedan nations. If he had been put to death by the fanatical idolaters at this time, Mohammed's figure, it has been truly said, "would have stood out in history as that of a prophet and martyr

absolutely without reproach." But from the time of his reception in Medina appears to begin the retrograde movement in Mohammed's mind. A new faith and a new fanaticism gathered around the exiled Apostle of God. His followers banded themselves together to guard him against all, as they guarded their own wives and children. For ten years from the time of the Hégira Mohammed lived on, discharging the functions of law-giver, statesman, general, judge, and king. In the earlier period he had enjoined toleration; he had said, "Let there be no compulsion in religion." His spirit was kindly, gentle and forbearing. "But so soon as he gained power, he found himself supported by a host of warriors ready at his call, and he saw it expedient to turn aside from the paths of peace and moderation into those of war, marauding and plunder." He modified his high demands of justice, truth and mercy, and, far worse than this, proved that possession of absolute power was able to corrupt one of the bravest of all the prophets. "Though restricting to four the number of wives the faithful might possess, he himself had at one time in his harem nine wives and two slave girls. He invoked new revelation from God to sanction this frailty." (Principal Grant, "Religions of the World," p. 24.)

Even worse than this, he became a cruel persecutor and a propagandist by the sword. "If we are killed in your name," said the deputies from Medina, "what will be the reward?" "Paradise," he replied. Established in Medina, Mohammed assumed royal and priestly offices. Arabs from every sandy plain flocked to his standard, attracted in part by the hope of plunder and excited by the Prophet's words to fanaticism. How dif-

ferent the spirit with which Jesus preached in Galilee, and with which his disciples, in the first century at least, carried His Gospel into almost every land! "The sword," said Mohammed, "is the key to heaven and hell. A drop of blood shed in the cause of God is of more avail than two months of fasting and prayer." He now declared war against the infidels; he subdued the Jews in Arabia, and, finally, received the submission of Mecca; so that after seven years of exile he was enthroned as Prince and Prophet in his own country. Beholding his former enemies at his feet, he treated them with great cruelty. Many were assassinated by his order. When one of his foes was brought before him for execution, the man said: "Who will take care of my little girl?" "Hell-fire!" said Mohammed. Seven or eight hundred Jewish prisoners, who had surrendered at discretion, were by his order executed; their wives and children sold as slaves, Mohammed selecting one of these wives for himself. In the midst of his cruelty, Mohammed was faithful to one part of his mission. The three hundred and sixty idols in the temple at Mecca were broken and the temple was purified. In the eleventh year of the Hegira, Arabia was subdued and Mohammed passed away. But he had planted his spirit in the very heart of his nation, and his life is repeated and continued in its moral peculiarities down to this age. I think Mohammedanism has been the perpetuation of the virtues and vices of its founder. The Rev. Edward Sell of the Church Missionary Society, whom I had the pleasure of meeting in Madras, and who is one of the ablest and best equipped controversialists on the subject of Islâm, affirms that the sunnat or law, that the words and deeds of Mohammed furnish

an authoritative rule of life, is accepted by all sects of Mohammedans. It is the condemnation of Islâm that "the life of Mohammed must be made a standard for all men, all lands and all time."

The prophet of Islâm was a man of great intellectual vigor, of naturally sincere, devout and lofty mind, whom opposition changed into a persecuting fanatic, not worse however, than Torquemada, or the Duke of Alva and many others who have borne the Christian name; and instead of growing better with age, he grew worse, and he who had been in early manhood the faithful husband of one wife, as he grew older, conformed more nearly to the vicious habits prevailing among the Arabian polygamists. He represented a higher type of morality than the national Arabian thought had reached, and he appeared as the prophet of a more spiritual religion, and a reformer of abuses. "The restrictions of polygamy and recommendation of monogamy; the institution of prohibited degrees against the horrible laxity of Arabian marriages; the limitations of divorce and stringent rules as to the support of divorced women during a certain period by their former husbands and as to the maintenance of children; the innovation of creating women heirs-at-law, though only to half the value of men; the abolition of the custom which treated a man's widow as a part of his heritable chattels;"—these were changes for the better as radical as he could then make.

But his chief power over men sprang from his prophetic grasp of a great truth, his intense fiery conviction of it, his whole-souled response to the reality of a personal God, the Sovereign of the world. "Islâm," says Carlyle, "means that we must submit to God . . . to know and believe well, that the stern thing which

necessity has ordered, was the wisest, the best. . . . This is the soul of Islâm; it is properly the soul of Christianity, for Islâm is definable as a confused form of Christianity." We believe, however, that Christianity means far more than this, and yet we must not fail to recognize the deep spiritual significance of that movement by which Mohammed created a nation and turned its people into zealous propagandists of the faith. Grafted into this spiritual stock were other forces which soon corrupted what was originally pure; the forces that spring from the love of conquest, plunder and pleasure. These spiritual and unspiritual powers linked together made the disciples of Mohammed perhaps the most terrific military host ever let loose upon the world. Within a century and a half after the death of the prophet, they had swept in desolating conquest through Egypt, along the northern shores of Africa, through Spain, and had pushed like a wedge of steel, or a sword of fire, into the heart of France. Christendom appeared about to succumb, and would have succumbed, but for the iron arm of Charles Martel. More than seven centuries, however, elapsed before the Moors were driven from Spain, after they had filled that land with traditions of intellectual glory and martial prowess and artistic achievement, which are among the brightest in the history of Islâm. The greatest event of the Middle Ages was the uprising of the Christian nations of Europe to deliver the Holy Land from the followers of the Arabian prophet, an attempted Christian conquest of Asia, which was a woful relapse from the spirit and aim of the apostles of Christ. Inspired by the persecutions of Christians, by the fanaticism of monks, by the ambition of popes and kings, crusade after crusade

swept to the walls of Joppa and Jerusalem. History has few romances to equal that which clings to the career of Richard of the Lion Heart, and to the heroic defences of Malta and Rhodes by the Christian knights against their Moslem assailants. There is a military splendor in both the triumphs and the defeats of Islâm, fascinating to the imagination. The narrative of the Mussulman arms leads us to the lands of classic and sacred and far eastern story. We leave Arabian sands for the water-courses of the Euphrates, the Jordan and the Nile. We see the fanatic hordes crossing the Indus and conquering Hindostan; we see the crescent gleaming from the towers of Agra on the Jumna, as well as of Bagdad on the Tigris. We see old Damascus becoming the centre and capital of a Mohammedan empire, reaching from the Ganges to the Rock of Gibraltar. And then we see the Ottomans crossing the Dardanelles in the track of Xerxes. We see the isles of Greece and the Attic mainland, with Athens and the Acropolis, bowed and blasted beneath the Turkish conquerors. We behold the Ottoman arms carried in triumph westward to the walls of Vienna. Panic seizes on Christian Europe, then in the turmoil of the Protestant Reformation. The Anglican churches read from their prayer-books to-day a collect which has in it a mark of the terror which the sword of Islâm once inspired: "Have mercy on all Jews, Turks, infidels, and heretics, and take from them all ignorance, hardness of heart and contempt of Thy Word."

Mohammed has made a deep mark on history. We may agree with Renan and say: "Islâmism, following as it did on the ground that was not of the best, has, on the whole, done as much harm as good to the human race. It



has stifled everything by its dry and desolating simplicity." We may agree, I said, with this judgment, but, we do well to discover the good and permanent elements in such a faith, if only for the purpose of satisfying the mind and securing a rational explanation of so tremendous a phenomenon. Mohammed's chief contribution to the world is the Koran, which alone is sufficient to prove his intellectual and moral greatness. Unlike the Bible, it is the product of one mind. The Holy Scriptures come to us from many inspired men in many ages, reflecting all forms of human life; but the Koran is the work of one man and reflects his moods and passions, and policies at different epochs of his career. We can imagine what a different book the Christian Scriptures would be had they been composed only by Jeremiah or Ezekiel, Peter or James. Mohammed's maxims were diligently recorded by his disciples on bones or palm-leaves, and were thrown into a chest which was kept by one of his wives. Two years after his death, these relics were collected and published by Abu Bekr. Such is the origin of the Koran, a book which, to many Western minds, appears "an endless incoherent rhapsody of fable, legend and declamation," but which shows undoubtedly frequent moral elevation and great spiritual sublimity; a book which the faithful adore, which they believe possesses a magical charm and effect, curing diseases when worn as an amulet; a book too sacred to be translated, and which the Moslem ignorantly deems superior to all other sacred writings.

This volume contains all the theology of Islâm and also its civil and criminal jurisprudence. From it we learn that God has made six revelations to man, each better than the former, and that the revelation to Mo-

hammed is the final disclosure of God's will. He is the prophet like unto Moses who was promised; he is the Holy Ghost, the Comforter; he is the mouthpiece of God, and hence the words of the Koran are faultlessly perfect. Containing many noble truths and sentiments, this book makes a strong appeal to conscience; it affirms the intimate communion of man and God: it commends charity, truth, and patience and the return of good for evil; it emboldens the penitent to cry out in faith to his Creator; it enjoins humility and tenderness. From it might be gathered, by the careful omission of unworthy portions, a noble system of ethics, not complete but still exalted. The moral code of Mohammedanism requires honesty, modesty, benevolence, fraternity among Moslems; it forbids profanity, gambling, false oaths and the use of intoxicating liquors. It expressly sanctions polygamy in the fourth and twenty-third suras, and, while it gives to women a position of inferiority, there is no truth whatever in the statement that, according to the Koran, women have no souls, no rights and no hope of immortality.

Mohammedanism has a vital centre of truth, the highest truth, which heathenism did not know, and Christianity, as it existed in the Orient, was in danger of smothering; the doctrine of God's unity, the truth which Moses, and Abraham, and David taught and which Christ re-affirmed, "The Lord, our God is one God." The Eastern Church and the Roman Church had surrounded the throne of Jehovah with a crowd of saints and angels that obscured the pure vision of the one everlasting Jehovah. The sanctuaries were filled, and are to-day filled with painted and graven images

which impaired true worship; and in contrast with these errors, Mohammed taught the spirituality and the unity of God, and this truth has been the source of the deep, inner life which has undoubtedly prevailed in Islâm. No wonder that Moslems have been wont to regard Asiatic Christianity as an inferior faith. Gibbon has said that "if Peter and Paul could return to the Vatican they would wonder what is the name of the deity there worshipped, with such mysterious rites, in that magnificent temple!"

The same impression of God which Mohammed stamped on the Arabian mind is found to-day among all the disciples of the Koran from the Congo to the Ganges and the Yangtse, and seems embodied even in Moslem architecture. It is this sincerity of faith in one God, this consciousness of having the truth, combined with reverence for Mohammed as a later teacher than Christ, and coupled also with an age-long contempt and hate of corrupt Christianity, that makes it almost impossible to bring a Mussulman over to the Christian faith. Islâm has had a providential mission already, and so long as large sections of Christendom present even the appearance of polytheism and idolatry, Mohammedanism will be an impenetrable bulwark against the subjugation of the world by these lower types of Christianity. There may be a great providential mission yet reserved for Ishmael and Ishmael's greatest son. The second best of religions is a mighty obstacle to the second best forms of our Christian faith. It is certainly impossible, I emphatically repeat, for the Roman Church, with its apparent deification of Mary, and with its varieties of semi-idolatry, ever to conquer the globe, so long as Mohammedanism, with its teaching of

the spirituality of God and its stern monotheism obstructs the way.

Bishop Southgate, long a missionary bishop of the Episcopal Church of the United States, says: "I have often met with Mussulmans who seem to possess deep religious feeling, and with whom I could exercise something of a religious communion. I have sometimes had my own mind quickened and benefited by the reverence with which they spoke of the Deity, and have sometimes mingled in harmonious converse with them on holy things." The recorded experiences and ecstasies of Mohammedan saints in the contemplation of God, remind us now and then of the Christian mystics of the Middle Ages. In Cairo I had long conversations with the chief of the religious organization of Islâm in Egypt, Es Seyd El-Bakri, a lineal descendant of the first Caliph, Abu Bekr, a learned and progressive Moslem of great courtesy and modesty who appreciates the spiritual life which he discovers in true Christians, because he evidently has spiritual life in himself. Dr. Washburn, of Robert College, said to us at the Parliament of Religions, that many Moslems do attain some degree at least of what Christians mean by spiritual life, and he quotes the hymn of the Turkish Moslem lady at Constantinople:

" O Source of Kindness and of Love,  
Who givest aid all hopes above,  
Mid grief and guilt although I grope,  
From thee I'll ne'er cut off my hope,  
My Lord, O my Lord !"

It is a strange world in which we find ourselves, with truth and error, light and darkness so constantly intermingled. Nothing will profit us but the truth. We

cherish a purer form of Christianity, and do well to carry it into the lands where the Arabian prophet is revered. We know that we have the better, completer conception and revelation of God, and the higher and purer idea of manhood and womanhood which have come through Jesus Christ. But we must not forget that the average Christianity of the last fifteen hundred years is not the Christianity which we lovingly cherish and zealously proclaim. Why should the Mohammedan look down on the Roman and Greek Churches as inferior types of faith unless there were some elements of inferiority in them? Are we sure that the average Christianity, which has met Islâm with fire and sword, has been any striking improvement on the faith of the Moslem? The Christian Churches of Egypt, Abyssinia and of Western Asia must rank in missionary zeal and fervor lower than Mohammedanism. Christianity has a higher creed with regard to woman, and with regard to social virtues, but the practices which have prevailed in the last thousand years have not contrasted very favorably with the social ethics of Islâm. And, with the English and American disclosures of the last decade fresh in our mind, we may not feel like hurling any enormous pile of stones even at Mohammedan homes, where the circle of licit relations is larger than in Christendom. We justly talk about Christianity and political liberty, but freedom is the achievement of the last two or three centuries. "Taking all the Christian ages together, from the days of barbarous Constantine to the days of the German emperors and the despotic kings of France and England, remembering that Philip the Second and Louis the Eleventh and Louis the Fourteenth and Napoleon and the Czars of Russia have

borne the Christian name, we are not so bold in identifying political freedom with the long course of Christian history."

But you say that Islâm was propagated by the sword. True. If Christians and Jews submitted, they could retain their religion by paying annual tribute, but if they resisted, the men were to be killed and the women and children sold as slaves. All this seems to us devilish, and, thank God, Christendom generally has outgrown the persecuting and ferocious intolerance whose record of late years has been so red and fiendish on Armenian mountains cold. The present spirit and practice of Turkey are a horrible anachronism. In India a Mohammedan may become a Christian and not lose his life, for India is ruled by a Christian nation, which, with all its faults, is the chief champion of toleration in the world. During my visit in Calcutta, Moslems were received into the London Mission Church. But in Turkey the Mohammedan who becomes a Christian is a doomed man. Dr. Lawrence writes: "I have seen a converted Moslem in Turkey; it was a woman, who, after great persecution was living in comparative freedom at Marsovan. There may be occasional instances of the same kind. But, if the convert is a man, he suddenly disappears. He is drafted into the army and sent to a distant part of the empire whence he never returns." (*"Modern Missions in the East,"* p. 119.) The nineteenth century revolts against this, but so-called Christians have a record which is dark enough. It has been truly said that "Central Europe was converted by the sword to Christianity as truly as Central Asia or Africa has been to Islâm." It took Charles the Great thirty years to convert the Saxons with the sword.

Islâm gives three alternatives: Islâm, tribute or the sword. Christianity gave but two: baptism or the sword." "Teutons and Slavs were all brought to the Cross at the point of the sword."

Again, one of the great tests of religion is its treatment of inferior races. Here the records of these two faiths are almost equally black. Christians once had the monopoly of the slave trade in the west of Africa. The Moslems have since followed in our footsteps. Dutch Protestants in Southern Africa "for two hundred years have ruthlessly ridden over every right of the natives; they have seized their territory, reduced the people, when possible, to serfdom, when that was impossible, they hunted them like wild beasts, and have literally shot them on sight, like game." The Mohammedan has been, in some respects, more merciful than the nominal Christian, and more democratic. Horrible as is the work of the Moslem slave-trader in Central Africa, when the negro is converted he treats him like a brother. "As soon as the negro is Islâmized, every position is open to him, in the home, in the mosque, and in the state, not in theory alone, but in free, actual accepted fact." "In India, Africa and everywhere, with Moslems there is but one caste, and that caste is Islâm." The most deadly foe to the future of Africa is not the slave-trader, but rum, and this is given by Christians, and not by Mohammedan hands. Moslems have held an anti-rum congress at Khartoum, and it ought to flush our cheeks with shame that they must make war against a trade which Christian England and America have not had the courage and manliness to stamp out. In the matter of total abstinence, average Mohammedanism is infinitely superior to average Christendom.

But we do not reach the whole truth, until we contrast a pure Christianity, that is the doctrine of Jesus Himself, with the original spirit and teachings of Islâm. The immeasurable superiority of the Prophet of Nazareth over the prophet of Arabia is not only shown by the faultless life of the one, set off against the mixed character of the other, but also in the fundamental teachings regarding God and man, and duty and eternal life. Mohammed and Christ both teach the doctrine of one God, but Christ gives the pre-eminence to the moral and not to the natural attributes of Jehovah. Mohammed's God is an Eastern monarch, Christ's is our Father in Heaven. Mohammed's God is far removed from us, and our chief duty is Islâm, or submission; the Christian's God has become incarnate, one with us, through His Son and His Spirit; He is sympathetic and friendly and open to our fellowship. Though Allah is called the Compassionate and Merciful, yet He is a God afar off. "The people know no other than Him," says Kuenen, "and therefore observe the religious duties imposed by Him, and appear at the stated time at the House of Prayer; but this does not satisfy the wants of the heart, and the people therefore makes itself a new religion. At the graves of its saints, it seeks compensation for the dryness of the official doctrine and worship." ("The Hibbert Lectures," p. 44.)

The God whom Jesus reveals gave a far wider area to human freedom; He dignifies man and sends his soul heavenward in aspiration, while the Moslem idea crushes him into submission. Christianity emphasizes principles; Mohammedanism rules, or laws. Christianity is adapted to every stage of human civilization;



Mohammedanism to the middle stage, where it soon becomes stereotyped and dead. It has been far better than the systems which it has displaced, but it soon reaches its limit, and the law of progress cannot be truly said to belong to Islâm. "In the opinion of every orthodox Mohammedan, the Koran is a perfect revelation of the will of God, sufficient and final, and Islâm is a separate, distinct and absolutely exclusive religion," therefore, Islâm cannot fully avail itself of the vital forces of Christendom without abandoning its fundamental principles. The reform of Islâm is, according to its own theory, not within the range of possibility. "Only by retreating from its Mohammedanism, from its Koranolatry, from its violence, sensuality, and debasement of woman, and by getting into the stream of eternal life, can there be divine knowledge or salvation for any of its peoples." (Lawrence, "Modern Missions in the East," p. 118.) It has been truly said that "Islâm is in its essence stationary, and was framed thus to remain. Sterile like its God, lifeless like its First Principle and Supreme Original, in all that constitutes true life, for life is love, participation and progress, and of these the Koranic Deity has none, it justly repudiates all change, all advances, all development." (Clark, "Ten Great Religions," p. 480.)

With the Mohammedan, right and wrong depend on legal enactments, and moral acts have no inherent quality. Mohammedans do not realize that sin itself is corruption and death, and that salvation is something more than an escape from hell. The prophet of Islâm was a military commander, Christ, a spiritual leader. In Islâm the soul is to be saved by confession, prayer, alms-giving, pilgrimage; that is by routine,

ceremonial, submission to Islâmic rules. In Christianity the soul is saved through faith, through love, through life, through inward holiness, through the Cross, which is the great stumbling-block to Islâm. It knows nothing of a Divine Redeemer, suffering in our stead, rising from the grave for our justification, filling us full with His own Divine Life and binding us to Him by His own Divine Love. I know the Christian Church has exhibited in different ages every crime and enormity which have stained the history of Islâm, but there is no justification for these crimes in the character, teaching, or example of Jesus. Back in the dawn of Christianity stands the spotless and radiant figure of the Son of God. The fountain of the Christian religion is the pure river of the Water of Life, and Christian history will be purified when that original stream is permitted to flow on unstained by the corruptions of men. Not so with Mohammedanism; the more closely it comes to its original spirit and method, the more hopelessly its spirit and virtue are mingled with error and iniquity. The two religions are fighting to-day for the conquest of Asia, and we may well lift up the old prayer, the Collect of the Anglican Church—"Take from them all ignorance and hardness of heart."

The question is asked, how shall we best commend Christianity to Moslems, and Principal Grant has well answered: "We must act along the lines of least resistance. These are suggested to us by Mohammed's attitude to the Old and New Testament Scriptures. He held these to be of Divine authority." They are invariably mentioned as from God. This is the door by which we should enter in. "The Koran commands the faithful to accept the testimony of these Scriptures.

Once they are brought to an intelligent study of them, who can doubt the result? All that they value in the Koran, they will find more powerfully stated in the Old and New Testaments; and they will find more. The Koran may thus be used to lead earnest seekers to the Lord Jesus, whom Mohammed himself, we may well believe, would have acknowledged as his Lord had he only known Him as we know Him. By this method we may hope to reach individuals. But organized Mohammedanism will remain, until organized Christendom reflects the spirit of Christ, in peace and in war, in political, social, industrial, economic, and domestic life, in its art, science, press and literature, in its civil and criminal codes, in its international dealings, and in a Church so filled with the Spirit that it shall rise above dead issues, and do the work of to-day; rise above the sectarianisms that exhaust its strength, and go forward as one body to make the kingdoms of this world the kingdom of God and His Christ."

The future redemption of Mohammedan Asia is in the power of those gentle and yet mighty influences, springing from Christian America, which have made the cities and villages of the Lebanon Mountains centres of Christian education and evangelism. As such communities multiply, and Islâm confronts for the first time a Christian civilization which shows the noblest triumphs of learning and charity, of prosperity and good morals, who doubts that the long-closed eyes of the Mohammedan world will be finally, even if gradually, opened, that the hard heart will be softened by Christian love? As a Moslem whose wife had been trained by Christians in Syria said to her teacher: "You have trained my wife well; I have been in all kinds of

iniquity. When I married her, I expected to beat my wife, and then divorce her, but this girl has won my love and I have no other wife;" so under the influence of Christian civilization, women will more and more emerge from the wretched seclusion and ignorance and cruelty which have often been their lot under the Crescent, into the freedom and light and hope, which have been theirs beneath the Cross of Mary's Son. Not soon, but ultimately, the Christian era shall touch Damascus and Jerusalem, and Cairo and Teheran and Delhi and Canton, as it has touched Beirût and the hill-towns of Northern Syria. The long blight and agony of Mohammedan rule will yet be mitigated, and the throne of the Arabian prophet will be beaten to fragments by the leaves of the New Testament, mighty through God to the pulling down of strongholds, and the Redeemer, who is the Son of God, will be exalted as King of kings and Lord of lords. And, even the solitudes of Arabia shall yet be penetrated, and Jesus, in the person of His disciples, shall enter the ancient shrine of Mecca, and there, at last, the whole truth will be told. "This is eternal life, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." In Persia, which, after the conquests of Omar, did not become thoroughly Mohammedan in heart, reformed sects have risen up like that which was called from its founder Babism, a sect which has gained a wide following, in spite of persecution, and which in its eclecticism is tolerant and totally different from the spirit of Islâm. How prevalent it may be in Persia we know not, because it is a generally received tenet, in the dominant sect of orthodoxy, that it is lawful to deny one's real faith in time of danger.

I see little to encourage the delusion and extrava-

gance sometimes found in missionary sermons, though not often on the lips of missionaries themselves, to the effect that by doubling our energy, devotion and gifts, we shall in a few years evangelize the world. We ought, of course, to double our energy and quadruple our gifts, but vast evolutions, difficult and slow, must go on in the Christian and non-Christian realms before this result is possible. Our duty is plain. It becomes us, as the disciples of the Teacher of Nazareth, to reflect more fully before men, that Light which can never cease to be the Light of the World, to send everywhither His Word, and more than all, rising above the letter which killeth to the Spirit which is vital and immortal, to live as He did, in whom we have hope, and who still marches at the head of humanity.

“ Mohammed’s truth lay in a holy book,  
Christ’s in a sacred life.

“ So while the world rolls on from change to change  
And realms of thought expand,  
The letter stands without expanse or range,  
Stiff as a dead man’s hand.

“ While, as the life-blood fills the growing form,  
The spirit Christ has shed,  
Flows through the ripening ages fresh and warm  
More felt than heard or read.”

## CHAPTER III

### OBSERVATIONS OF POPULAR HINDUISM

WE landed in Bombay on the fifteenth day of December, 1896, and I realized, on seeing the mosques of this lordly city, that in reaching India I had not left the world of Islâm. Bombay,\* which writes upon her escutcheon "Urbs Prima in India," was also first in suffering, and we were sent by our friends out of its plague-infected and death-smitten streets, and were not permitted to return. Two days and two nights of travel carried us to the ancient and holy city on the Ganges, the capital of Hinduism, the scene of Buddha's first preaching, the city whose hoary idolatries were smitten by the Moslem iconoclast, Aurangzeb. Five days in Benares did not enchant me with popular Hinduism; but even here, in the colleges, in the homes of the pundits, and in public meetings in the town-hall, I met evidences of enlightenment, and received tokens of kindness, in which India was to me never lacking. Then followed two weeks in Calcutta, the political and intellectual chief city of Great Britain's Indian possessions, a city created by English commerce and the necessities

\* "Royal and dower-royal, I, the Queen,  
Fronting thy richest sea with richer hands—  
A thousand mills roar through me where I glean  
All races from all lands."  
—RUDYARD KIPLING, "The Song of the Cities."

of that long struggle of arms and diplomacy by which, as Macaulay has written: "English adventurers secured an empire greater and more lasting than that of Alexander." The twenty-two addresses given in Calcutta were delivered in colleges, churches, drawing-rooms, and various halls, and brought me into contact with nearly all the different forms of religious and intellectual life in the city.

No one sees the land of the Vedas who does not look upon the Himalayan Mountains, the home of the gods, the inspiration of the early poets. After three days in Darjeeling, where the golden horn of Kinchinjunga and the colossal white wall of his mountain-brothers lifted their awful heights for a few hours before our vision, we returned to Calcutta, and thence proceeded north, visiting Lucknow, Cawnpore, Delhi, and Lahore. In these places I delivered eleven addresses, and in Lahore I first came in contact with the vigorous Sikh and Moslem populations of Northern India. In the journey south from this northernmost point my work carried me to Amritsar, with its Golden Temple; Agra, with the tomb of Akbar, the palace-fort, and the pearly splendors of the unmatched Taj Mahal; Jeypore, pinkest and most picturesque of cities; Ajmere, Indore, and Ahmednagar. During this part of my Indian work fourteen more addresses were given. Then followed eight busy and exciting days in Poona, and, after this, we left Central and Western India for the more fertile and, in some respects, more attractive regions of the south. During my three days in Bangalore, two days in Vellore, two weeks in Madras; during the days that I spent in Salem and Coimbatore, which are very interesting centres of Christian work; during a visit made to Prince Nouri, until lately

the Patriarch of the Syrian Christians on the Malabar coast, and especially after a week spent in Madura and Tinnevely, where Christian evangelism and education have shown some of their largest and choicest fruits, I realized how much greater progress the Christian cause had made in the south than in the north, and how much more wide-spread and intense was the popular interest in the affairs of religion. Furthermore, I almost felt that my work as a Christian delegate to the Orient ended on the fifth of March, when, under the presidency of a Brahman judge, I delivered my last lecture in India in a temporary tabernacle built by the native Christians of Palamcottah.

There are essential features in the Hindu system of thought and life, like the doctrine of transmigration or re-birth, of which I shall not speak this evening. Furthermore, in portraying some evils of Hinduism, I do not mean to draw a severe indictment against all Hindus. Their general gentleness of spirit and fineness of mind command love and admiration. The evils on which I dwell are partly corruptions traceable to the Brahmanic priesthood, of ideas and usages which were ethically and spiritually better. It is painful to me to expose the dark side of the religion of a people and country to which I owe so much gratitude.

It is not an inspiring and elevating spectacle, the sight at close range of Hinduism and what it has effected in a land where nearly one-half the people are imprisoned for life, hidden from sight in the seclusion and social starvation of the zenana; in a country with three hundred millions of people and three hundred and thirty-three millions of gods, most of whose inhabitants are half-naked, and one-fourth of whom have but a single



meal a day, even when famine has not swept away, as during the last twelve months, its millions of victims; a country where idolatry in its most hideous forms spreads its debasing influence, holding in childish enslavement a people whom a pure Christianity is yet to reach, instructing them that God, who is spirit, must be worshipped in spirit and in truth; a country where lying is an immemorial fine art, where English judges are in despair of knowing what testimony in court is true, and where American observers, predisposed, like Colonel Olcott, to look favorably on all things Indian, feel the hopelessness of raising the people out of bottomless depths of moral rottenness; a country where the population, separated by race, language, and religion, are spread over a peninsula so vast that what is said in Calcutta may appear to Lahore like an utterance from another nation, and what is done in Bombay is of little moment, unless it be in the matter of the plague, to those who live in Madras; a country into which Christian civilization has introduced new life, extending its railroads and telegraphs, its science and political ideals, its schools and colleges, together with the language and literature of England, so widely that the world of Shakespeare and Cromwell and Darwin is perpetually meeting and modifying the mental and spiritual world represented by the laws of Menu and the false morality, false history, false science, and false philosophy of ancient Hinduism; a country where Christian missions have entered with their divine influence, kindling points of celestial light amid general darkness and degradation, but which, on account of its national pride, and the crimes and vices associated with Christendom in its contacts, often cruel and debasing, with the world of

India, has not fallen in love with the name Christian ; a country made up of divided peoples, cleft horizontally by caste and vertically by race and religion, where life is disturbed and restless, where men of enlightenment scarcely know what to believe, where the latest materialism and skepticism are studied and adopted, where the eager, patriotic youth in the colleges take delight in discovering the weak points in the history, manners, and characters of their English masters and European teachers, and who, in the recent revival of Hinduism, are groping blindly backward to find, if possible, in their national scriptures, some light equalling the illumination which Christendom has received from Bethlehem and Calvary.

During my visit in Calcutta, I attended the opening session of the Indian National Congress, a body composed of men, more or less representative, from all parts of the continental peninsula, belonging to many races, many religions, and speaking many tongues. Attired in varied costumes, they presented a brilliant picture in miniature of the gorgeous East. The President for that year was a Mohammedan from Bombay, and before him were men whose native languages were Bengali, Hindi, Punjabi, Nepali, Marathi, Tamil, Kanarese, and but for one circumstance these men could not have spoken to each other intelligibly. That important circumstance is the fact that they all had learned to speak the English language. This is one of the few bonds of unity holding together a multitudinous and much-divided population. The National Congress represents, according to its friends, India's aspiration after national unity and self-government. It represents her desire for a larger share in the administration of Indian affairs, and

it represents also a national protest against some of the immoralities of popular Hinduism.

Immediately following the National Congress, and really an outgrowth of it, was the Indian Social Congress, composed largely of the same members, and among the evidences that this movement represents social reform were the declarations made in favor of the remarriage of widows, of the prohibition of infant marriage, of the agitation in behalf of what is called the "Sea-voyage Movement," relaxing the caste-rules in favor of travelled men, resolutions advocating efforts in behalf of the lower castes, and also protesting against the immoralities and abominations connected with the temple worship.

In the present Lecture I desire to speak of my observations of popular Hinduism, and if what I shall say shall seem to you quite in contrast with the rose-colored views that have been presented before American audiences, please remember that it is "popular Hinduism" of which I speak, and do not forget that non-Christian social reformers, such as gathered in these national congresses, would themselves confirm what I am to say.

India is a land where religion can be observed and where it cannot be escaped, and this for two reasons: first, because religion is external; and second, because it is universal. A man's religion is often indicated by the streaks of paint on his forehead. If they are horizontal, you know he is a worshipper of Siva. If they are vertical, or convergent toward the bridge of the nose, you know that he is a worshipper of Vishnu. The use of paint is one of the striking features of Hinduism. Entering the bank in Bombay, you are surprised that the accomplished, polite, English-speaking accountant

has a red mark in the centre of his forehead, indicating that he has done service that morning to his idol. This is called doing one's "pooja." Little boys go to our Christian schools proud of marks that have been painted on their foreheads by the devoted Hindus of the household. Sometimes these are frightful disfigurements, and I remember that when we visited the Syrian Christians of Trichur, on the Malabar coast, it was delightful to be in a city where the inhabitants did not show on their foreheads the signs of idolatry and polytheism. The spot, or the stripes of paint, are extremely significant. They show that religion is a matter of ceremony, of custom, form.

One may observe accurately and fully the working of religion in India because it is universal. Religion enters into all life; and in Benares, for example, it seems to be the main business of life. Who that has seen it can ever forget that picture which so many have attempted vainly to describe—the morning scene on the Ganges, below the long line of temples and tombs that fringe the sacred shore, the men, women and children by the thousand, and sometimes by the ten thousand, who have come down for their ablutions, stretching their arms and saying their prayers toward the sun, calling upon the names of their gods, washing their mouths and ears and arms and legs in the great river, whose touch is so sacred and potential that it removes all sin! In the bewildering scene one becomes confused and asks himself if he is visiting Bedlam. Is this the nineteenth century? Where is our boasted civilization? Are all men maniacs here? Is insanity the natural condition of some portions of the human race? There is a temple to the goddess of small-pox; here are idols

of almost inconceivable hideousness; there are men carrying a dead body to lay it in the sacred waters before it is burned; here others are pounding the fragments of a human form that has been only partly incinerated; there hundreds of poor wretches are crowding down toward a noisome well with copper coins in their fingers and wreaths of yellow flowers, eager to dip their feet and hands in its infected depths; here are hideous caricatures of humanity, shrivelled, clothed in rags and vermin, deformed, mendicant, lying on the verge of the stream, hoping that death will strike them there. This is only one of the many pictures which might be drawn to show that religion has become a series of ceremonies, not without a meaning to the initiated, but offering release and salvation—that is deliverance—in some remote future from the bondage of re-births, on the condition of the performance of certain external rites. One walks through the crowds that press down to the Ganges, crowds that have assembled from all parts of India, with the feeling that here priestly tyranny has achieved its most diabolical triumphs; it has enslaved and degraded and almost bestialized a proud and intelligent people.

You enter a temple at Benares—if the cows will permit you, for the cows are here deified—and you see loathsome wretches crawling through filth and touching various parts of the sacred animal with their lips. Here idolatry presents an aspect which robs it of its last vestige of respectability. One may have some æsthetic sympathy with those who gather on the mountain-peak to watch the rising sun and to render homage to the god of light as he peers over the Persian mountain; one may have some sympathy with the spirit

of the Japanese pilgrim who climbs the sacred peak of his own beautiful land. Many lovers of beauty discover something lovable, not only in the Greek and Roman mythologies, but also in the services rendered to Phœbus Apollo, or Pallas Athene, or to Olympian Zeus; but in Hindu temples almost everything is dark and ugly, and many things are morally and physically unclean.

Now I know, of course, what excuses are offered for these idolatries. I once spent a whole morning in Madras in listening to excuses and palliations. My lectures in that city, following immediately those of the famous apostle of Hinduism, Swami Vivekananda, had aroused a good deal of discussion, and naturally there was an eager desire on the part of the Hindu Pundits and the sharp-tongued Hindu lawyers to get even with the Christian apologist, who was invited to attend a reception to be given at eight o'clock and to speak on America and the Columbian Fair. Arriving at the door, I was met by the secretary of the club, who asked me if I would have any objections to answering some questions. I said "No," but perceived at once that I had been entrapped into what was to be a sort of inquisition. Perhaps a hundred and fifty lawyers, well educated and glib-tongued men, were present. They filled the hall, and were evidently expecting no ordinary sport. I was given a seat behind a table at the farther end of the room, and by my side was one of my reception committee, a well-known and very learned ascetic and pundit with whom I had been in correspondence. Several volumes were open before him, and he had written out a string of questions which, without ceremony, he desired me to answer. One of these inquiries related to some

unfavorable remarks which I had published in regard to the effect of idolatry. I was told that Lord Macaulay had said that, when the images were swept out of the temples in the early Christian centuries, they were not also removed from the mind, and that it was impossible, therefore, to rid the human soul of image-worship. I replied that I knew very well that Macaulay in his essay on Milton had made such a remark; but he also had said, before finishing his four years of observation in India, that Hindu forms of idol worship were hideous and degrading, and he made the prediction that English education in thirty years would banish idolatry from Bengal. In this he was thoroughly mistaken, but it did not seem to me appropriate to quote Lord Macaulay as a defender or apologist for what we see in popular Hinduism. One lawyer jumped to his feet and asked what there was in popular Hinduism to which I objected. I replied: "The debasing forms of idolatry which one sees, for example, in Benares. It seemed to me unworthy of an intellectual people, like the Hindus, to defend such a degrading worship and to claim that it was fitted to an unenlightened population. Even granting, which I do not, that idolatry is fitted to national infancy; granting, which I do not, that it is the kindergarten of true worship, why should the Indian populations have been kept in this debasing kindergarten for more than three thousand years? Is not that period of childish enslavement altogether too long? Did not Christianity in about three centuries sweep away, to a very large extent, the unworthy forms of Greek and Roman polytheism? Do you think it elevating to a human being to crawl through the filth of a temple, as I have seen men and women doing in Be-

nares, there to kiss with passionate reverence the tail of a cow?"

Upon this, one of the lawyers jumped to his feet and said: "I think it is better to kiss the tail of a cow than to kill the cow and eat her." After joining in the laugh which followed this profound and witty remark, I said: "It is not Christians alone who kill the cow and eat her." I knew very well that many of the men before me were eaters of beef on the sly. I knew how common it was in Calcutta for young Brahmans to go to the Great Eastern Hotel and secretly indulge in a meat dinner. And I knew, also, that the Hindus are accustomed to kill the goat before the hideous idol of the goddess Kali, and that no rational argument could be offered which would make the goat less sacred than the cow. There were several things I might have said like this: It would be better in India if men worshipped the cows less and fed them more; for such poor, suffering, half-starved creatures as we found these tiny givers of poor milk to be, are not to be met with elsewhere. But I had something to say more effective. About me were the men who had been most enthusiastic in giving a princely welcome to the lately returned Swami. Some of them were on his Committee of Reception; some of them had helped to drag his car beneath the flower-covered arches which lined the streets of Madras, so I quietly said:

"Other men besides Christians eat the flesh of the cow. At the close of the first session of the Parliament of Religions, I invited the Swami Vivekananda and other Asiatics to go with me to the restaurant in the basement of the Art Building, and I said to the Swami: 'What shall I give you to eat?' and he answered:



‘Give me beef.’” This simple remark was a thunderbolt out of a clear sky. It changed the aspect of the whole meeting, and there were no further remarks about meat-eating.

I said to these men later: “Some of you appear to cherish high and noble ideas of God. Now Christianity does not keep from the poorest and most ignorant the most noble conceptions. It teaches that God is spirit, and should be worshipped in spirit and in truth. Do not tell me that I cannot worship God without an image, either spiritual or material. If the image is spiritual, let it be of the noblest kind. Let it reveal God to my heart and imagination in the person of Jesus Christ; but as for me, when I worship God most truly, I have no image of a magnified man before my mind. He is within my soul, the Spirit of Love pervading my whole being.” And thus I went on, endeavoring to present the Christian ideal, urging upon them the truth so familiar to us in Western Christendom, that the lowliest and most ignorant are worthy of the best illumination, and that the preaching of the Gospel to the poor, with all its lofty conceptions of God, has wrought the chief marvels of Christian history. Instead of palliating idolatry, with all its terrible associations in India, the educated Hindu might well strive to repeat, with better accompaniments and without any surrender of faith in the great God, the reformatory and ethical work which even Buddhism wrought in Asia more than two thousand years ago.

It is one peculiarity of the Hindu mind that it fails to seize the main point of a discussion, and fastens itself on some minor detail, and so all my urgent argument was met by this question: “Is it not best to see

some good in the religions of other people? We are told in the Gospels that, when Jesus and His disciples were walking down the street, they saw a dead dog that had been lying there for several days, and the disciples said: 'How horrible,' but Jesus replied: 'How beautiful are his teeth.'” To this I answered: “The story is an interesting one, not found in the Gospels, and I will not seize the opportunity which you rather recklessly open, and call Hinduism a dead and decaying dog in which only the grinning teeth are beautiful! It is a strange inquiry to put to me, your question, if it is not best to find good in other religions. The real question is, how much good can be discovered in the system advocated? Does it contain moral soundness at its core? Is it able to give peace to the human soul? Would it not be better for educated Hindus, instead of defending idolatry and the other abominations which are degrading a mighty people, to devote their lives to lifting the pall of darkness from the minds of millions who are capable of better things?”

At last I was given the opportunity of speaking at length, uninterrupted by questions, and I told them about America and the Christian foundations of our nationality. I told them that we acknowledge the dignity of human nature, and the higher possibilities of common men. I told them that we put responsibility upon the people, and we give them the best. I described the growth of this republic, and informed them how all the higher things of civilization had rapidly gained strength because a large number of men, instructed and inspired by the Gospel of Christ, felt that their lives were a failure unless they made other lives better. I told them of the rise of this country; of the building of

the World's Columbian Exposition. I spoke of the great gifts of rich men, their endowments of institutions for the education and help of others. I told them of the generous purposes which we had in view when we invited all the nations to send of their best to the Congresses of 1893, and when I finished, I will give them the credit of saying that they rose and gave three hearty cheers for America and its representative.

Perhaps this story of a personal experience, related at length, will let more light into the subject of Hinduism as it now is, than a narrative or descriptive chapter written from a scientific stand-point. It may seem to you incredible that educated men should stand up to-day and defend idolatry. Has India learned nothing? Do Hindus continue their bloody sacrifices of sheep and goats in the temples? Do they still practise self-torture? Are they still blind to the mission and message of Jesus Christ who "proposes to cancel all the past by one God-like act of forgiveness, releasing men from the incubus of earning divine favor by good works, when only love is required?" Yes, these things are true. India is a land of contradictions. The most metaphysical of races is still the most polytheistic and the most idolatrous. In that city of Madras, where the scene which I have described occurred, I saw in close proximity to the Christian College and to the magnificent British law-courts a procession walking across the electric car-tracks, carrying in the midst of its hundreds of noisy worshippers the image of an ugly idol, before which a mirror was placed that the stone deity might enjoy his own beauty; and an idol which these worshippers were about to bathe in the waters of the Bay of Bengal, giving him thus his annual ablution!

In Bangalore I made the acquaintance of a learned, tolerant, delightful Brahman, who showed me the Public Library which he had opened, wherein I saw some of the latest books, like Mr. Gladstone's edition of the works of Bishop Butler, in close proximity to which was his own private temple, which I could not enter, where the worship of images was carried on, unmindful both of the decalogue and of modern enlightenment. I know it is said that there is no idolatrous polytheism in the popular worship, that the images are only symbols of spiritual realities; but this contradicts the testimony of those who question the common people. It denies what every Hindu reformer knows to be true. Did not Chunder Sen say to his people: "Idolatry is the curse of Hindostan, the deadly canker that has eaten into the vitals of native society?" Did he not exclaim, in the presence of those who were partly ashamed of the popular ignorance: "It will be an insult to your superior education to say that you have faith in idolatry, that you still cherish in your hearts reverence for the gods and goddesses of the Hindu pantheon, or that you believe in the thousand and one absurdities of your ancestral creed. You must hunt it out of your country. For the sake of your souls, and for the sake of the souls of the millions of your countrymen, come away from the hateful idolatry and acknowledge the one supreme and true God, our Maker, Preserver and Moral Governor."

And to the excuse so often urged that idols are necessary for the common people, let the founder of the Brahmos, Ram Mohun Roy, reply: "Permit me in this instance to ask whether every Mussulman in Turkey, from the highest to the lowest, every Protestant Christian at least of Europe, and many followers of Cabeer

and Nanak, do not worship God without the assistance of consecrated objects? If so, how can we suppose that the human race is not capable of adoring the Supreme Being without the puerile practice of having recourse to visible objects. I will never hesitate to assert that His adoration is not only possible and practicable, but even incumbent upon every rational creature."

I reached the conclusion, that idolatry in India which is so entrenched in habit, is, in one sense, another illustration of that pervading and almost unlimited credulity which characterizes the Hindu mind. He says of his idol: "It is a god," and the uglier it is and the darker and filthier the recess in which it is worshipped, the better he seems pleased. The popular mind has credited absurdities for so many generations, that it appears to take delight in what is extravagant, grotesque and meaningless. The literature on which it feeds is largely such legends as those contained in the Puranas, in which a geography framed out of the imagination, and incarnations whose grotesqueness exceeds the dreams of the maniac, and chronologies that have nothing to do with science or history, furnish food and falsehood to the Indian mind. My host in Poona, the Rev. John Small, of the Free Church of Scotland, informed me that one of his scholars, a Hindu boy, was finally persuaded that the system of geography taught in European schools was true, and Mr. Small said to him: "What will you do now with the Hindu geography, with its seven insular continents surrounded by seven great seas, the sea of salt water, of sugar-cane juice, of wine, of clarified butter, of curd, of milk, and of fresh water, with its mountains tens of thousands of miles in height? Since European geography is true, what will you do

with this Hindu geography?" and the reply was not astonishing: "I will believe them both!"

One of the pernicious and monstrous results of the Brahmanic training is that there is no apparent limit to the credulity of the common people. It was generally believed in the bazaars of Southern India that the apostle of Hinduism who came to America was so successful in his mission that most of our church doors have been closed! I saw a statement in a Madras newspaper that Swami Vivekananda, by his lectures in London, had converted to Hinduism several bishops, a large number of English clergymen, and nearly all the leading business men of that city! These things were believed by people who had swallowed the incredibilities of the Vishnu Purana. The Rev. Dr. Pentecost, who lived in 1896 within a short distance from the hall where the Swami's lectures were given, told me in October of that year, that he had never even heard of the Swami's presence in London. But it occurred to me that some rationalistic and imaginative critic might have written for the Hindu newspaper, a statement which would prove conclusively that Hinduism had been generally accepted in Great Britain. It is well-known that the sacred name often used in prayer is Om. It is the name of glory. I have heard it repeated by a Hinduized Buddhist at Darjeeling. You may remember that it occurs in the Buddhist prayer quoted in the "Light of Asia:" "Om padme mani." Om, that mystic syllable, is the secret of secrets. Its repetition gains great merit. Om is the bow, the soul is the arrow, and Brahma is the aim. Great powers are ascribed to this famous syllable which is said to denote the triad of gods, Vishnu, Siva and Brahma. Now the critic

might have rendered conclusive testimony that Hindu philosophy has become popularized in London simply by relating how he went to a music hall in the eastern part of the city, where only the common people assembled, and there he actually heard a song in which the refrain was "'Om, sweet 'Om!" This would be entirely sufficient evidence to millions upon millions of unenlightened Hindus.

Among the chief things which India now needs is popular education, science, and, I may add, wholesome skepticism. The people have been trained through long centuries to believe the silly and incredible, and one illustration of this is the system of caste, which tyrannically prevails throughout India. The people are taught that the four chief castes actually came from the mouth, the arms, the thighs, and the feet of Brahma, and that the superiority of one class over another "is as much a law of nature and a matter of divine appointment as the creation of separated classes of animals." Thus, caste has become "a gigantic conspiracy against the brotherhood of man." These people have been educated to believe that the race is divided into species as distinct from one another as the lion is from the ox. I have no doubt that Dr. Bhandarkar, one of the most enlightened of Hindus, who presided at one of my lectures at Poona, was right when he called the caste system the root of the political slavery in India. I look upon it with its sanctified artificialities so horribly effective in blighting genius and originality, in dwarfing manhood, and crushing natural rights and affections, as one of the masterpieces of diabolical selfishness. According to the laws of Menu, the Sudra, the lowest of the four chief castes, was created merely for the service

of the Brahman, who may compel him to practise servitude while he robs him of his goods with perfect peace of mind, for, says the law: "Since nothing at all belongs to the Sudra as his own, his property may be taken away by his master." But even below the Sudras are the Pariahs who are outcasts, and especially in Southern India are subject to constant oppression. One of the bravest Brahmans that I know, Mr. N. K. Ramasamaya, an earnest social reformer whom I met both in Calcutta and Madras, speaking of the Pariahs of India, informed me that the Hindus believed the Pariah's lot to be what God created him for. He himself protests against these cruelties and rejoices in what English education and the Christian missionaries have done to lift up these submerged millions, and he thrilled many hearts when at the National Social Congress he exclaimed: "In spite of the tall talk of the Brahmans and other Hindus, it is the missionaries who are the friends of the poor and oppressed in this country."

It is impossible here to describe the intricacies or to set forth one tithe of the abominations of Hindu caste, and yet, when the apostle of Hinduism returned from Great Britain and flatteringly told the people that caste in England was something far worse than caste in India, the wretched falsehood was greedily believed. Look at some of the facts in the case. Caste in India is a divine institution, and there are more than three hundred special hereditary castes. The rope-dancers, elephant-drivers, turban-winders, ear-piercers, sweepers, beggars, must always adhere to the ancestral work and position. If a Hindu is touched by one of the lower castes while eating, he throws away the food he has cooked. The rich and hospitable Maharajah of Cal-



cutta, who threw open his palace to give us a princely reception last December, is himself a devout Hindu of high standing, but his family lost caste several generations ago, because some of them are said to have eaten or smelled of food which had been cooked by Mohammedans. There was no kindness which he could render to us and his other guests that was lacking, except that he would not offer us food. There was not a Brahman present that evening who would have eaten anything with his wealthy and honorable host. Of course, the exclusiveness is not only with the higher castes. It has been said that no one in India is ashamed of his caste, and the lowest Pariah is as anxious to preserve his own caste, as the highest Brahman. Invite one of the lowest orders of Sudras to eat with a European of the highest rank and he averts his face with the most marked disgust. At a station in Northern India, we offered some cooked food to a starving little girl, but she turned away from us as if we had been lepers. The British Government cannot do all that it would like to stop the bubonic plague in Bombay. It might forcibly carry off to the hospital those who are infected, but the sick Hindu "would prefer to die in his windowless, blood-poisoning hut, rather than break his caste by going to a hospital where a man of another caste had previously taken refuge."

Now, even if Hinduism teaches the solidarity of mankind through their common connection with God, their common emanation from the Supreme Spirit, it practically denies brotherhood and makes it impossible. Chunder Sen describes it as a frightful social scourge opposing all progress, wrecking social unity. "It is the bulwark of Hindu idolatry and the safeguard of Brah-

manical priesthoods. It makes social distinctions inviolable divine institutions and, in the name of the holy God, sows perpetual discord and enmity among His children." One becomes sick at heart, when he thinks what caste has done and is doing. Even politically, it is a curse. It goes on multiplying divisions. Men of the same caste, if from different localities, will not eat with each other.

One of the results of caste is that it unites with the baleful influences of pantheism and polytheism in destroying the sense of sin, and hence of personal responsibility. The one chief evil which a Hindu can possibly commit, next to killing a Brahman, is the breaking of caste. Moral conduct thus becomes a matter of rule, of tradition, of custom. There was a caste of murderers in India, who continued their bloody work, until suppressed by the British Government and confined within the prison at Jubelpore, with as much relish and indifference as a child feels in killing flies and mosquitoes. There is still a thief caste in India. I saw a village near Madura occupied by these people. Every midnight some officer of the English Government calls the roll of the male inhabitants of the community. Nevertheless, after they have reported to him, and he has disappeared, they spread themselves for miles over the surrounding country, carrying on their occupation until the sun rises, when they are found quietly sleeping in their own mud hovels. At the house of our host in Palamcottah, the men in the hall outside of my room who pulled the punkah over my bed through the night, both belonged to the thief caste. I asked Mr. Schreenivassa, the Christian Brahman who entertained us, why he employed such men, and he said that they were under

contract with him, to be responsible for all the stealing that was done in his house. They were to see to it that no robbery occurred here, but outside they probably pursued their profession with commendable diligence!

And there is the want of honesty, common truthfulness and integrity which saddens one everywhere in India. On our arrival in Madura, we were informed at the station that by special order the jewels of the famous temple would be opened for our inspection the next afternoon. These precious gems are enclosed in a great iron box to which there are six separate locks and keys. Each key is entrusted to a different warden and without the consent of these six men, who live in different places, it is impossible to get at the treasures. So profound is the distrust which the Hindus have of each other that some of the treasures are guarded by more than twenty men in this way, and in Madura one of our American missionaries was asked by the priests of the temple to take charge of the jewels. He refused, and they said to him: "How does it happen that when we have so many gods, they do not make our people honest? You have only one and He succeeds in your case. What we need is to get a statue of your God Jesus, and put Him in our temple by the side of our deities. Perhaps that will succeed in making us honest!" The lengths to which the Hindu mind has gone in its faith that external rites and something merely mechanical can produce sanctity, are almost incredible. I have seen men staggering in the hot sun, bearing on their shoulders buckets of water, which they had carried three hundred miles from the Ganges, in order to pour them into their own rivers, thus to make them sacred.

Whatever truth the Hindu receives into his mind, he

is in peril of degrading it, of Hinduizing it. He would like to receive Jesus as he has received Buddha, and enthrone Him as a Palestinian avatar of Vishnu. From time to time mighty protests go up from the soil of India against impurity and idolatry. A few centuries ago there arose in the Punjab a reformer who was the founder of the Sikhs, and gave them a noble literature, a sacred book called the "Granth," full of high ethical sentiment and spiritual teachings that protested against idolatry. What has been the result? They have taken this volume, an immense copy of it, and turned it into an idol. They put it to sleep at night with reverent ceremony. They carry it in the morning to the Golden Temple of Amritsar, and, there I saw it and the gorgeous priest behind it, while a constant procession of worshippers cast their flowers and shells and tiny coins before it. A second copy of it was held in another part of the temple, and relays of men were reading it through without pause, from beginning to end, hoping thereby to stop the terrible plague in Bombay.

If the Brahmanic priesthood has succeeded in enchaining the popular mind and the common life of India in the prison-house of caste, of idolatry, and of ceremonialism, it has succeeded equally in rendering all moral progress impossible through the degradation of womanhood. When I was in Calcutta, I met a Christian Bengali, a minister of the Gospel of Jesus Christ, who remembers having in his childhood lighted the funeral pyre on which his widowed mother was burned to death, and he recalls the popular praise of his mother's good behavior on this interesting occasion. In Benares I saw the monuments which commemorate the places where the burning of widows occurred in the good old times

before Lord William Bentinck did away with this cruelty. The President of the Bengali Christian Conference, an eminent barrister, a sweet-hearted believer in Jesus Christ, and one of the most eloquent speakers in India, Mr. Kali Charn Banerjee told me that his father was the husband of two wives, and his grandfather the husband of sixty, each of whom lived in her father's house. The frequency of his visits was determined largely by the amount of money offered him at these different places. I had a strange feeling as I spoke in more than a score of different Indian cities, in looking usually at an audience wholly made up of men. Sometimes a few Christian women, or a few Brahmo ladies sat on the platform or near it. England has provided education quite amply for Hindu gentlemen, but very meagrely for Hindu ladies, and what opportunity would there be for education so long as early marriages cut short the school-training in childhood? What hope is there for the physical vigor of the Hindu people, so long as child marriages continue, and what hope is there of removing one of the chief causes of human suffering and degradation so long as the re-marriage of the child-widows is prohibited?

There is no man in India more respected, probably, than the Hon. Mr. Justice Ranade, of Bombay, whom I had the pleasure of meeting at one of my lectures, and he writes that "against the child-widows the rule prohibiting re-marriage is enforced with inexorable rigor. For them there is no relaxation of this law, no pity, no sympathy; but the old Hindu widower, who is shuddering on the verge of the grave, may marry again and again, as often as he likes. For him there is no restriction. He is under no obligation to exercise self-re-

straint." I think there is no contrast between Hinduism and Christianity that is greater than the cruelty shown to widows on the one hand, and the compassion and spirit of helpfulness enjoined by the New Testament on the other. The widow is supposed to have been responsible for the death of her husband, and her subsequent life, now that she is not burned, is often one of the greatest hardship, in which many forms of cruelty and brutality are practiced upon her. If she has been betrothed in babyhood or infancy, and her husband dies, she is henceforth a widow and cannot marry. If, at the age of twelve, she is married to a man of seventy and he dies, all her life is blighted. At Poona I saw the home for high-caste widows, established by that noble Christian lady, the Pundita Ramabai, where more than one hundred of these widows are cared for and educated. In one room I saw a group of children playing on the floor, children from two to five years of age, and I learned that all these were widows. Judge Ranade has well said, "This tyranny of the strong over the weak, this huge blot, must be wiped out. The curse of God must rest upon a society which, from generation to generation, observes a custom which involves a high injustice and which is degrading to the better life of humanity."

But, worse than polygamy, which is practised in India usually according to the degree of a man's wealth; worse than child-marriage, and the prohibition of the marriage of child-widows, is the fundamental disesteem of womanhood, the failure to recognize in her a mind and soul, having all the rights belonging to other minds and souls. We of the Occident rejoice in the freedom, equality, peace, happiness, and glory of our homes, the gift to us of Judaism and Christianity, and we as yet

hardly realize that in Asia hundreds of millions of women are practically in servitude to the selfishness and passions of men. We may mourn over the child-widow becoming the degraded drudge of a household, often kicked and starved, and robbed of her jewels and shorn of her hair, and treated for all her miserable existence as a thing. We may also mourn the lot of the Hindu wife, who sees little or nothing of God's world of beauty except her own garden; who is carried in a close palanquin to the river, and who, in the house, is not allowed to eat with her husband, but must wait upon him while he is eating, and eat what he has left. We may mourn the prevalence of false ideas which place the girls far below the boys in the privileges of the household, but our sorrow becomes flaming indignation when we realize that religion has been called in to sanction things infinitely worse.

I once said to Professor Max Müller that it had been denied in America that certain immoralities were practised in the temples of India, but he shrugged his learned shoulders and said, "One has only to read the reports of the British Government." The outrageous indecency of some of the idols used in the worship of Siva, and of sculptures and pictures in the temples of Southern India, is not to be mentioned by the side of the fact that girls are frequently consecrated by their mothers to become the servants of the god or goddess of some shrine, betrothed to the temple, as the expression is. I have a photograph of a girl of eight, a member of a Christian school in India, whom I saw surrounded by a score of other scholars, who had been set apart by her own mother for the temple service, for this life of shame, as an act of religion. This horrible

custom of dedicating children to lives of infamy is by no means uncommon, and one resolution, unanimously passed by the Social Congress in Calcutta, petitioned the English Government to assume the charge of the administration of Hindu temples on account of this and other abominations. It seems to us almost incredible that evil should be deemed good, but remember that back of this ethical perversion is a mythology which glories in Krishna-worship; Krishna, with his eight queens and sixteen thousand one hundred wives, an incarnation of passion rather than of holiness, and you will not feel that Bishop Caldwell was wrong when he said that "the stories related of Krishna's life do more than anything else to destroy the morals and corrupt the imaginations of Hindu youth."

But you ask me if these great splashes of darkness make a true picture of Hinduism as it is. Is there nothing good in it? Are there no brighter sides to the system which has prevailed so long, and which, excepting Mohammedanism, remains the greatest barrier to Christian progress? Is there no true spirituality in India corresponding with the high and noble precepts of the sacred books? There certainly is this other side, of which I will speak at more length in a subsequent lecture; and I may say right here that many of the worst things of popular Hinduism are degradations and perversions of what was originally excellent and useful. But I have desired this evening to stamp a few things upon your minds, to remain there, I hope, forever, which shall make you feel that, taken as a whole, looked at in the large, Hinduism has been a deplorable failure. I wish you to feel how thoroughly nonsensical is the question put by a New York paper in its eulogy



of Swami Vivekananda when it inquired, "Shall we send missionaries to a land which produces such men as he?" not knowing that all that was best in this orator's training came from Christian sources. I believe it is necessary to study the better side of Hinduism. I believe that Christianity and Hinduism have points of contact which are not unimportant. Rev. Dr. J. P. Jones, of the American Board, our host at Pasumalai, informed me that the old theory that Hinduism was altogether of the devil and must be denounced, root and branch, as a thing purely Satanic, has now given way to a more rational belief, and I am persuaded that one must understand the truths which lie back of gross delusions and errors in order to accomplish the best results in Christian propagandism. But listen for a moment to what a non-Christian scholar, Mr. Moncure Conway, reports after visiting the land of the Vedas, and tell me, if you honestly can, that India does not need the Gospel of Christ: "When I went to the great cities of India . . . the contrast between the real and the ideal was heart-breaking. In all those teeming myriads of worshippers, not one man, not even one woman, seemed to entertain the shadow of a conception of anything ideal or spiritual, or religious, or even mythological, in their ancient creed. . . . To all of them the false god which they had worshipped—a hulk of roughly carved wood or stone—appeared to be the authentic presentment of some terrible demon or invisible power, who would treat them cruelly if they did not give him some melted butter. Of religion in a spiritual sense there is none. If you wish for religion, you will not find it in Brahmanism."

Driving one morning about the city of Vellore with a

Brahman judge of high character and kindly spirit, he said to me: "Popular Hinduism cannot survive. We must reform it. We must go back to the high and spiritual teachings of the Vedas, and we must get rid of caste, though this may take a hundred years." And there are many others, not at all ready to accept Christianity, who feel with him that something must be done to remove what they deem the excrescences of a noble system. They take pleasure in quoting the fine sayings of the Bhagavadgita, and reciting the noble prayers which have been on the lips of Brahmans for three thousand years. They insist that what we condemn and they condemn is non-essential to the system; but that when all these abuses are removed, the noble spirituality of the Vedanta philosophy will be found sufficient for the human soul. I had an hour's conversation with a gentlemanly scholar, a wealthy Zemindar or landowner of Bengal, who said that, "true Hinduism is not polytheistic or pantheistic." In this he revealed that habit of the Hindu mind of missing facts and of imagining that what ought to be really is. He said: "You have set forth the doctrine of God our Father. Our Hindu conception of God is nobler still. God is father, mother, husband and friend." I asked the Professor of Sanskrit in the Queen's College at Benares: "What are the fundamental principles of Hinduism?" and he answered, "The reality of the soul; the reality of the world; the reality and personality of God and the necessity of the revelation of divine mercy in order that men may come into union with God." I said to him: "This is Christian," but he replied: "Why call it Christian; it is Vedic." Furthermore, it must be said that from the degrading popular Hinduism which I have de-

scribed, to the lofty heights of the Vedanta philosophy, there is every degree of truth and half truth entertained and cherished, and Hinduism, in spite of its varieties and degradations, is held in something of unity by the caste system and by the proud national spirit which resents undue foreign interference. Christianity had been preached a long while in India before the people generally thought there was any good in it. At a reception given to us in the First Church in Ahmednagar, Mr. Modak, a scholarly Christian Brahman, read us an address in which he said that "sixty years ago the majority of Hindus probably considered Christianity as something bad. Probably few think so now. Many think it is as good as any other religion." Now, it has long been plain to me that in our dealings with a venerable intellectual system so mixed up of good and evil as Hinduism, we are bound to acknowledge the good while we condemn the evil.

I cannot sympathize with those who appear to feel that God had confined His love, or at least His activity, within the pale of Judaism and of Christendom. "Every religion," it has been said, "even the most imperfect and degraded, has something which ought to be sacred to us, for there is in all religions a secret yearning after the true, though unknown, God." (Max Müller, "Chips from a German Work-shop," I., p. xxx.) "The real history of man is the history of religion, the wonderful ways by which the families of the human race advance toward a truer knowledge and a deeper love of God." "This is the foundation that underlies all profane history; it is the light, the soul, the life of history, and without it all history would be profane." But the families of the human race have not always been advancing

toward a truer knowledge of God, and India is a conspicuous example of retrogression and degradation. The bright glimpses of truth that flash before us in the Vedas, become darkened. Hindu civilization—that immense and various life, which men have lived

“ Under the southward snows of Himalay ”

presents an example of evolution without progress, and with its deviousness, its glooms, its storms, its vastness and its languors, may be likened to the mystic and sinuous stream in Coleridge’s “ Kubla Khan ”—

“ Meandering with a mazy motion  
Through wood and dale the sacred river ran,  
Then reached the caverns measureless to man,  
And sank in tumult to a lifeless ocean.”

We remember how stagnant and dead and full of corruption was the sea of Hinduism until Christianity touched it, and when we also remember that true orthodox Hinduism makes no profession of being a guide to all men, but stands one side, contented to belong to its own country ; when we remember that, however corrupted Christianity may have become at times, it is always renewed with divine life and reaches onward to ampler conquests, taking the whole world for its field, we may believe that, in order to find an adequate symbol of Hinduism we should go to the Holy Land and, in order to discover an adequate symbol of Christianity, we should go to India ; and doing this, we say of Hinduism that it is like the Dead Sea which, though into it the streams from many nations have poured in floods, is made but little sweeter thereby, but stretches out its acrid expanse, above which hang the mists of restless

discontent, while along its shores the driftwood of many a weary and bitter century has been tossed. On the other hand Christianity is like the sacred Ganges and its great tributaries, coming down to the earth from the highest heights, feeding the thirsty roots of grasses along its banks, offering a tribute to the majestic palm tree, and the blossoming shrub of the oleander, giving a cup of water to Pariah and Prince, cooling the night air for the infant's slumbers, and, under the moonlight, showing a face of beauty to the lone watchers from the walls of Delhi and the minarets of Benares until, made doubly sacred by its countless benefactions, it rolls through a hundred channels into the Indian Sea.

## CHAPTER IV

### PHILOSOPHIC HINDUISM

THE Indian peninsula, separated from the rest of Asia by the loftiest mountains in the world, is divided into three great tracts: the first, that of the Himalaya heights; the second, that of the plains of the great rivers, sloping down from the northern mountains; and the third, that of the triangular plateau bounded by the Vindhya Mountains on the north and the Eastern and Western Ghauts on the sea-coast. The first tract is the key to the ethnology and history of India; from it and beyond it came the primitive peoples. The second tract formed the chief theatre of the ancient race-movements that shaped the history of India. The third tract has a distinct life of its own, and its people have long struggled with the Aryan races along the Ganges. At Darjeeling, in the northern tract, we may see at once a half-score of peaks, each rising more than twenty thousand feet, and two of them nearly twice the height of Mont Blanc. Descending from these snowy altitudes, we pass through nearly every variety of production: fir-trees at twelve thousand feet; oaks at eight thousand; peaches at six thousand; rice at three thousand; figs, dates, mangoes, bamboos at one thousand; and thus we descend into the Ganges plain, which is a part of the second tract, containing, with the other plains, a population of one hundred and fifty millions of souls, and producing, under a

sun of burning intensity, provided the rains do not fail, two, and sometimes three, harvests every year. Where nature is so wonderful, magnificent, and terrible as in India, we are not surprised that the outer world produced a mighty impression on the young Aryan mind. It saw in the life of Nature the perpetual and powerful activity of God. "It is for this reason," as Mozoomdar has said, "that the Vedic sages beheld in every force and phenomenon of nature an inworking light of the Divinity. There was God in the sun, God in the Himalayas, God in the all-investing sky, God in the expanse of the round blue sea; but all these gods merged into one supreme Brahma, the meaning of which word is God is great and makes everything great."

At the Inter-colonial Exhibition in London some of you have seen an imposing and enchanting display of the products and manufactures of Great Britain's Indian Empire. You were dazzled by the vision. What you beheld was not the work of a wholly barbarous and uneducated people. You wandered through a wilderness of economic, architectural, and artistic riches. You were able to study, one by one, the eight provinces—Bengal, Oudh, the Punjab, the Northwestern and the Central Provinces, Burma, Assam, Madras, and Bombay. There you could see an Indian jungle, with appropriate trees, in the midst of which were the cheetah, or hunting leopard, the bear, the boar, the buffalo, the alligator, peacocks of brilliant plumage, while yonder was an elephant, suddenly come upon a group of ferocious tigers. Leaving the jungle, you wandered through courts adorned with the ever-varying architectural forms of the most famous Indian palaces and temples. The different cities and provinces were marked off by screens of wood and

tile and ivory, with a wealth of patterns and materials. Strange names were meeting you, and forms which only the poetry of Hafiz or Keats could describe; shisham wood, painted black and covered with gold-leaf; screens from Bombay, with bracketed capitals of teak; white-foliaged arches with intricate trellis-patterns; screens that reproduced the mosques of Ahmedabad; screens of carved birch-wood, with intertwined dragons; beautiful columns of shisham and deodar woods, surmounted by delicate panels perforated with geometric designs, the work of the Sikh carpenters of Northern India; and thus on in infinite variety and splendor. And in those long avenues, behind the gorgeous lattice-work, were wares and treasures which might have taxed the skill and power of the servants of Aladdin's lamp. Enamels in gold and silver, elaborate works in wood and metal, covered with the forms of grotesque Indian mythologies; antique swords studded with jewels; gold-embroidered shawls and bodices; carved cradles, covered with gold silk, for the swinging of Hindu gods; inlaid work of buffalo horn and mother-of-pearl and ivory; muslin stitched with gold and of a texture so fine that a lady's dress could be packed into a pint cup; perforated flower-baskets of porcelain; sandal-wood boxes decorated with every metal; head-dresses of diamonds, emeralds, and pearls set in silver; engraved and lacquered brass-ware; damascene work, gold-wrought cotton tissues; coral and gold filigree necklaces; gorgeous carpets; inlaid ebonies; embroidered shoes; vases; glass-ware; tapestries, with dyes as brilliant as poetry of Persian fancy; sights bewitching, interminable: such are the visions that led you on and on through the gorgeous East, through splendors and bewilderingments such



as belong to no other empire—an empire which attracted the imagination and stirred the heart of Edmund Burke, and whose intellectual riches have excited the eager curiosity of Western scholars now for nearly a century. What a picture this industrial display presents of the strange, subtle, multiform, splendid, and bewildering Oriental mind which has been at work through more than two thousand years in elaborating, modifying, adorning, and corrupting the rich legacies handed down by the poets of the Vedas!

Of all the lands with which Christendom has come into contact, India, if not so important as China, is the most variously interesting. The variety and greatness of her intellectual and spiritual phenomena, her present sufferings, and her racial kinship with ourselves, lend to India a peculiar fascination. Professor Max Müller has made much of what he deems the most important discovery of the nineteenth century with respect to the ancient history of mankind, namely, the equivalence of the Sanskrit, Greek, Latin and old Norse terms for God as Father. Some other scholars may not have been able fully to agree with all which he has written in regard to this question of etymology and of religion, but there appears to be no good reason to doubt that the common ancestors of the Aryan nations in their early Asiatic home had bright and noble glimpses of divine truth. “Thousands of years have passed away since the Aryan nations separated to travel to the North and South, the West and East: they have each formed their languages; they have each founded empires and philosophies; they have each built temples and razed them to the ground; they have all grown older and, it may be, wiser and better; but when they search for a

name for that which is most exalted, and yet most dear to every one of us; when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did, when gazing up to the eternal sky, and feeling the presence of a Being as far as far, and as near as near can be; they can but combine the self-same words and utter once more the primeval Aryan prayer, 'Heaven-Father,' in that form which will endure forever, 'Our Father which art in Heaven.' "

When we carry the Christian Gospel to India, we go to our Aryan brothers and tell them of the treasures which we have found since our fathers separated so long ago, and we ask them what they have gained. We soon discover how much they have lost, and realize that in India we have a conspicuous illustration of the truth of Sir Monier Williams's remark that "non-Christian Bibles are all developments in the wrong direction. They all begin with some flashes of true light, and end in darkness." The Scriptures, which the Hindus call tradition, do not maintain the spiritual loftiness of the Scriptures which they call revelation. As one has written: "The liquid poetry has become a frozen prose; the old flaming fuel of genius is now slag and ashes. We see Hindus doing exactly what Jewish rabbis, and, after them, Christian school-men and dogma-makers did, with the old Hebrew poems and prophecies. Construing literally the prayers, songs and hopes of an earlier age, they rebuild the letter of the text into creeds and systems, and erect an amazing edifice of steel-framed and stone-cased tradition, to challenge which is taught to be heresy and impiety." (Griffis, "The Religions of Japan," p. 160.) But even in the

Vedas we find polytheism with an indistinct monotheism behind it, and the most friendly of modern scholars speaks of them as full of childish, silly, and even, to our minds, monstrous conceptions. But explain it as we may, the best in Hinduism came first, whereas, the Christian believes in a Bible "in which the earlier part is related to the later as the flower-bud to the expanded flower." Even a few days' reading will make the scholar feel most keenly that he is continually going down hill, as he passes from the Vedic literature to the sacred law-books bearing the name of Menu, into the great legendary poems of the Ramayana and the Mahabharata, the popular Bibles of the Hindus, and then into the Bhakti-S'Astras, or Sacred Books of the Faith, the eighteen Puranas and the Tantras, which latter give prominence to the worship of the female energy of some god.

I am not to offer you this evening a study of Hindu systems of philosophy. These are various, complicated, subtle, and almost interminable and may best be studied in books. I am rather to make an attempt to help you understand the Hindu mind, as I came into contact with it during three months of constant association with scholarly men of all classes. I am to speak of some elements of that system of religion, if it may be called a system, which many patriotic and devoted Hindus believe to be better fitted to their needs than Christianity. To one trained in Western modes of thought the first peculiarity of the Hindu mind which he notices is this: a tendency to over-value the native literature. The national pride estimates too highly the spiritual and intellectual worth of the sacred writings. I remember that at a reception given at Poona by the Brahmos, Mr.

Bhandaker, the President, said that in shaping their religious thought, they must give predominance to the opinions of Hindu thinkers; they must trace the stream of Hindu speculation down the ages from point to point; discover how one thinker corrected the mistakes of another, and thereby hope to arrive at perfect truth. There was a complete ignoring of the supreme influence of the divine revelation which we regard as the highest source of authority in religion. I have seen the devoted students of Hinduism in the towers that overlook the Ganges, in the ancient city of Benares, men who for twenty years have been reading, under the guidance of saintly, unclothed pundits, the interminable books which they regard as the highest and purest source of spiritual knowledge, unmindful of the degradation, ignorance and miseries of the huge mass of idolators that creep and suffer and die about them. There they spin their intellectual webs; they follow the devious track of former thinkers; they endeavor to slake the unslakable at fountains that can never satisfy the soul. It is one of the most ghastly pictures of misapplied assiduity and ingenuity that the world presents to-day. I said to these men: "Do you not familiarize yourselves with the Christian Scriptures?" and they replied: "Before one undertakes anything new, he asks, what purpose will it serve?" I replied: "It is worth your while to know the Christian Bible, for it has shaped the mightiest nations of the world." They answered: "We have not yet finished our own scriptures. We find in them more than we can absorb and appropriate. Why, therefore, should we go elsewhere?" And there, in their conceited loneliness and abstraction, they sat, and there they will continue to spin the webs which may

catch many a fly and darken many a window. There they will pursue the studies which may sharpen the mind along certain narrow lines, but can never make great souls, filled with the passion of righteousness and the heroism of love.

I endeavored, when in Calcutta, to get a statement from a dozen of the acknowledged leaders in Hinduism as to what were the fundamental principles of their system of religion, independent of its philosophy and independent of its social relations. The replies were most unsatisfactory. Some said that Hinduism was too vast for them to give any account of it in a brief way. Others referred me to other pundits. The only man that elaborately replied, answered in a printed pamphlet which recounted the praises that European scholars had given to Hindu philosophy, but furnished nothing definite; and he was the same man who, when I asked him for a paper on Hinduism for the Congresses of 1893, a paper containing not more than four thousand words, sent me a communication containing more than forty thousand words, another illustration of the profuseness and endlessness of Hindu literature. As in the Hindu temples, the effort to attain dignity and sublimity does not express itself in lifting the structure high above the earth, or in giving it symmetry and beauty, but in stretching it out and on, adding part after part until it becomes an interminable series of galleries, not one of which is lofty, not one of which is inspiring, and few of which are clean; so it is in some degree with Hindu speculation and Hindu literature.

On evening at Bangalore, I was given a reception by fifty very courteous Hindus, who allowed me an hour in which to ask them questions. The answers were given

slowly and with great hesitancy. There was considerable want of harmony in the replies, but the effort was to make Hinduism as beautiful and as Christian as possible. The one weak point, however, was the doctrine of sin and redemption. These excellent men could not tell of any experience such as the Christian knows, of having been delivered by a gracious act of Almighty God, from the sense of guilt and from the fear of just retribution. They had no authority on which to base their faith in God's goodness, and they were evidently men that halted in some way-station on the path of life, realizing that the journey in search of truth must begin again.

If I were asked to state what are the general principles of philosophic Hinduism, I should be compelled to leave out any definite opinions in regard to God's personality. I should be compelled to omit most of the points on which Christian teaching is definite, and say that Hinduism believes in the transmigration of the soul, in the inviolability of caste, and in man's oneness with God; but this leaves the definition of God vague and uncertain. The apostle who was the exponent of Hindu philosophy in America, boasted that "from the high spiritual flights of Vedantic philosophy, of which the latest discoveries of science seem like the echoes; from the agnosticism of the Buddhists and the atheism of the Jains and the low ideas of idolatry with the multifarious mythology, each and all have a place in the Hindu's religion." ("History of the Parliament of Religions," p. 968.) It is evident, therefore, that we are entering a jungle; we are stepping into a morass; we are losing ourselves in a maze; we are in peril of finding nothing that is definite, comprehensible and com-

parable with other faiths. And, in truth, he who enters the world of Hindu thought enters a realm of endless contradictions and perpetual bewilderment.

Yet, if we wish to strike at once at the centre of Hindu speculation, we find it in this, the thought of God being in all and over all, the life of life, itself at one with all things. What is true and permanent in this conception of God had expression in the life of Israel, and the immanence of the Deity and His spirituality are taught in the New Testament and realized in ample measure by the more intelligent thinking of to-day. But nowhere else in the world have men ever been so religious, so apt to refer everything in life and in nature to a divinity or to divinities, as in India. Discussing the place of Hinduism in the history of man, Dr. William Miller, of Madras, remarks, that "the strange plan of the world requires a separate growth of thoughts, requires their predominance over other thoughts, nay, their swallowing up of all other thoughts for the time and within a narrow sphere, in order that such thoughts may be made sufficiently impressive and, therefore, available for the benefit of all mankind." ("The Place of Hinduism," p. 15.) "Hinduism has not elaborated the thoughts of the Fatherhood of God and the brotherhood of man. These words have for some years been widely current here; but it is from another source that the ideas come of which they are the proper dress. Yet Hinduism has originated the ideas which I suppose these words are used by Hindus to express. It teaches the omnipenetrativeness of God; it teaches the unitedness, the solidarity of men."

But we cannot, without discrimination, eulogize either

the spirit or the teaching of the Hindu in regard to the Deity. We may acknowledge with another "that the Hindu's recognition of the immanence of God in every part of his universe will quicken the present movement of western thought to recognize everywhere a present and a living God; that the Hindu's longing for unity will help the Western mind not only to admit in theory, but, more to appreciate that, since there is but one infinite Father, His universe must be a unit; that from the beginning forevermore there has been and will be one plan and one Purposer, from the least atom to the highest intelligence. From the testimony of Hindu thought Christians will more appreciate the superiority of the spiritual and invisible over the material and seen, of the eternal over the evanescent." (Robert A. Hume, D.D., "History of the Parliament of Religions," p. 1275.) We may acknowledge that the man who perceives in his own soul the supreme soul present in all creatures, acquires equanimity toward them all. We may acknowledge that the conviction that the universe is one, which is at the basis of Hinduism, inspires in many a desire to escape from the multiplicity of the deities to the sublime monotheism of Mohammedanism, and that this argues well for the final triumph of Christianity. But the general, we may say the almost universal, conception of God presented by Hinduism is "a cold, impersonal pantheism." The distinction between God and nature and God and the human soul is practically denied. One of the ablest of modern Christian Hindus, the late Ram Chandra Bose, has said: "Pantheism, in other lands, is the monopoly of a few gifted but misguided minds, and its influence is scarcely felt outside of very narrow and narrowing circles. In India,



however, it is coextensive with social or national life, being held both by the learned and the ignorant, the rich and the poor, the high and the low. The miracle Western scholars scarcely expect to see realized, or transformed from the domain of possibility to the domain of fact, is a great nation of pantheists; and this miracle is presented in all its entirety in India! Here pantheism of a thoroughly spiritual type is preached and advocated, not only in temples of piety and halls of learning, but in places of public resort, in streets and thoroughfares; not only in the seclusion of cloisters and cells, but amid the din and bustle of hives of industry and marts of commerce." ("The Sources of Hindu Philosophy," p. 8.) God as a person, God as Creator, God as holy, God as Providence, possessed of a perfect ethical disposition, working for righteousness and love, is largely eliminated from Hindu philosophy and religion. Now Pantheism may have its fascinations, even for the Western mind. "The conception of one universal substance," it has been said, "is true as far as it goes, but it is not the whole truth; the strand of difference runs through creation." And individual personality, which has been eclipsed by Pantheism, is essential to the highest character, or to any character at all, and Christian philosophy, which builds on personality in man and God, is allied with the soundest sense. As Dr. George A. Gordon has written: "Character must be the character of someone. . . . The classic illustration of 'Alice in Wonderland' must here be repeated. A cat without a grin one can conceive, but a grin without a cat is impossible. A personal being without exalted ethical habit is possible enough, but an exalted ethical habit without a personal being as the source of it is unthink-

able." Now, races in which the sense of personality and of responsibility has been quickened demand an ethical god, and "the ethical character of God implies the personal reality of God."

But, while a pantheistic tendency is the most peculiar and powerful trait of Hindu thought, we must not look for any logical consistency in the Hindu religion. It is split into six rival philosophies and divides its worship among rival gods. It revels in contradictions. It glories in sheltering the most opposite theories. It is truly said that "with a belief so abstract that it almost escapes the grasp of the most speculative intellect, is joined the notion that sin can be atoned for by bathing in the Ganges or repeating a text of the Vedas. With an ideal pantheism resembling that of Hegel, is united the opinion that Brahma and Siva can be driven from the throne of the universe by anyone who will sacrifice a sufficient number of wild horses. It is a principle of Hindu religion not to kill a worm, not even to tread on a blade of grass for fear of injuring life, but the torments, cruelties and bloodshed inflicted by Indian tyrants would shock a Nero and a Borgia." (James Freeman Clarke, "Ten Great Religions," p. 82.) It is difficult for the Western mind to follow with interest, and sometimes it is not easy to comprehend, the subtleties of the Brahman intelligence; but the modern Brahmanical worship is incredibly childish, fantastic and wearisome. It is hardly conceivable that men, who are supposed to be at home in the Upanishads, should enter the temple of the god Siva after bathing, then bow to the god, anoint the image with clarified butter or boiled oil, pour pure water over it, wipe it dry, grind some white powder, mix it with water, dip the ends of

their forefingers in it, draw them across the image, sit down, meditate, place rice and durwa grass on the image, place a flower on their own heads, then on the top of the image, then another flower on the image and another and another, accompanying each act with a recitation of sacred spells, place white-powder, flowers, bilwa leaves, incense, meat-offerings, rice, plantains and a lamp before the image ; repeat the name of Siva with praises, then prostrate themselves before the image, and so on and on. This is, however, one of the simpler of the prescribed forms of worship.

But we must not be surprised at any meeting of extremes in Hinduism, for Hinduism is itself a receptacle and reservoir of all possible contradictions, and its tolerance is so wide that it is not a religious organization, and scarcely a religion. I had in Calcutta a conversation with Babu Guru Sen, who has written : “ It is perfectly optional with the Hindu to choose from any of the different creeds with which the Shastras abound, or any other creed, not a trace of which can be found in the Shastras or any other book. He may choose to have faith in a creed if he wants a creed, or to do without one. He may be an atheist, a deist, a monotheist, or a polytheist, a believer in the Vedas or Shastras, or be a skeptic as regards their authority, and his position as a Hindu cannot be questioned by anyone on account of his beliefs or unbeliefs, so long as he conforms to social rules.” It was claimed at the Parliament of Religions, and the claim was often made in the journals of India during my visit to that country, that Hinduism is tolerant. A more accurate statement is that of Dr. Murdock, the secretary of the Christian Literature Society of India, who says : “ Hinduism is at once the

most tolerant and intolerant. It will allow a man to be an atheist, theist, polytheist, pantheist; he may worship anything in the heaven above or in the earth beneath, or nothing. He may charge God with the greatest crimes or he may deny His existence. He may be guilty of lying, theft, adultery, murder; but so long as he observes the rules of his caste, he may live in his own home unmolested, and have free admission to Hindu temples. But let him visit England to study, let him marry a widow, dine with a person of another caste, or even take a glass of water from his hand, and, according to Hinduism, he is excommunicated. Hinduism, however, reserves its greatest intolerance for the man who becomes a Christian. Hindus are then up in arms and make the most intolerant speeches, and do the most intolerant deeds. They are ready to call down the curses of all the gods upon those who have been instrumental in the conversion. They invoke the aid of the law, and employ all its machinery to crush him; they are even willing, in some cases, to do to death the man who has dared to think for himself and then to act up to his convictions. These things show that, under the seeming toleration of the Hindu, lurks a spirit of most bitter intolerance."

But, before condemning too severely this violent spirit, we ought to understand its origin. The Brahman is the proudest of mortals, and belongs to a caste which has, to a great extent, moulded the life of India. In the laws of Menu, we read the precepts: "Never shall a king slay a Brahman, though convicted of all possible crimes;" and again, "Whatever exists in the universe is all the property of the Brahman." (Mitchell's "Hinduism," p. 200.) The Brahmans were a company of

men whose chief occupation, theoretically, was thought, and who underwent almost every privation and austerity that they might meditate most effectually. They were the clergy, they were the educated class, and, it has been said that, "they must guard the purity of their blood as jealously as the Jews after Ezra's day guarded themselves by means of the law of Moses from the filthiness of the surrounding heathen, or as the Dutch Boers in South Africa in our own time have kept aloof from the Hottentots, Bushmen, and Kaffirs, regarding them as Canaanites, and themselves as God's people." (Grant, "Religions of the World," p. 6.) "Thus the idea that some classes are inherently noble and others inherently polluted and abominable" has taken large possession of the Hindu mind, although there is the least possible trace of caste in the Vedas. The Brahman believed that to him was given the capacity for beholding the unseen being. Brahma, whose name was given to his votaries, was the supreme intelligence—"thought rather than will, one from whose meditation all worlds flowed out, not one by whose will they had been created," and the Brahman was the earthly representative of the infinite mind. It is common to suppose that the Brahmans invented caste for selfish reasons, that they might hedge themselves about from the vulgar herd and live lives of vainglory. But, it has been well said, "That is not the way in which anything that has life comes into being, nor is it the rock on which anything permanent is ever built. That which lasts must have its roots in the nature of things and not in the selfishness of an individual or a class. The stern theory of duties which the Brahmans worked out, the faithfulness with which they observed them, and the reverence which they received for centu-

ries from all classes, are the best proofs that they were actuated, not by love of ease, but by a high sense of obligation." (Grant, "Religions of the World," p. 98.) With his racial pride, with his profound belief that he is a twice-born man, with the influence of thousands of years of superiority coursing through his soul, the Brahman has not taken kindly to the religion of the war-like and intemperate nations, who offer him a system of faith much younger than his own, whose first command is repentance, and whose ethics are not the minutiae of ritual observance, but the broadest fraternity and the most unselfish love.

I have said that the system of caste is the framework of Hindu society, and it might almost be said, the substance of Hindu religion. During all the centuries since the system was developed, the four chief castes have held the same relative positions. No immorality has caused the descent of the higher to the lower, and no virtue has secured the ascent of the lower to the higher. When I was on the West Coast, I learned that an exception had been made of the Maharajah of Travancore. This princely Sudra is made a Brahman and regenerated by the following method: his Highness is weighed against gold, taken out of his own treasury, and this gold is worked over into the form of a hollow cow, and into this cow the Maharajah is laid. When he is taken out of the sacred animal he is born again. The cow is then turned into coins, which are distributed among the Brahmans. This ceremony of regeneration is postponed sometimes until the prince, through judicious feeding, has been able to grow stout, in order that the covetous priests may take as large a weight of gold as possible out of the Maharajah's treasury.

The religion of the Vedas knows no definite doctrine of caste, no worship of idols, no widow-burning, no authorized infanticide, no abominable tyranny imposed upon woman, no pronounced pantheism even, and no transmigration of souls. The chief abuses of Hinduism belong to its later ages. In the Vedas we enter a brighter world than we find to-day in India. And, as the phenomena of light arrested most powerfully the imagination of the early poets, we find their Devas, their bright ones, far more fascinating than the gods who succeeded them. "Those simple hymns which, up to the present day are regarded by the Brahmans," as Max Müller has said, "with the same feeling with which a Mohammedan regards the Koran, a Jew the Old Testament, a Christian his Gospel," those hymns of the true ancestors of our race, in which we study the first beginnings of our language, take us into a purer air than we can elsewhere breathe in the temple of Hinduism. And I would again mention as perhaps the most important contrast between the Jewish and Christian Scriptures on the one hand and the Hindu on the other, that in the former we have a continuous, or substantially continuous, growth in doctrine, a development from the lower to the higher, from the less perfect to the perfect; while in the latter there is woful and sometimes swift degeneracy, a decline from the loftiness and purity of earlier thought and aspiration.

I would not deny, I gratefully confess, that Hinduism has been a reservoir which in all ages has contained a variety of religious ideas, which are of supreme value. It has given us profound teachings concerning the sinfulness and spiritual weakness of man, the necessity of an Incarnation, the value of prayer and self-sacrifice,

the immortality of the soul, the supremacy of a divine intelligence. It has offered comforting words concerning the divine goodness and sympathy. We find in it promises of a better age, "which, no doubt, cheered many a heart crushed with the load, or torn with the contradictions of life." But how feeble, imperfect, unauthoritative and meagre seems all this teaching compared with what has come to us through the Biblical history! With the Hindu, all is speculation, dream; but with the Christian, truth has been disclosed in connection with historic facts, and a divine and historic Person. "Now the Vedas and the Upanishads contain no history; and the same thing holds of the philosophical books. They express thoughts, not facts. In the Epic poems and Puranas, what is put forward as history stands self-convicted as the lawless product of imagination. But how different is the Bible! Dean Stanley has justly said that 'Christianity alone of all religions claims to be founded not on fancy or feeling, but on fact and truth.'" (Mitchell, "Hinduism Past and Present," p. 259.) We who are spiritually the children of the Hebrew and Christian history, sometimes feebly realize our indebtedness to it. Facts are God's ideas crystallized. Nations who believe in a divine history have themselves the faculty of making history. India has been without any orderly and progressive development, such as could be dignified by the name of history. Her people have been moulded by speculation, and have been practically disabled from entering the world of realities and of definite and progressive achievement, so that I am disposed to respect this criticism made upon the Hindu thinkers: "They are spoken of by those who best know them as intellectually one of the most



gifted peoples on the globe. I cannot help the feeling that this is a very great exaggeration. The Hindus have no science, and do not even know what the word means. They have achieved no fame in working out a theory of government, and less in the institution of one. Their gift lies in the direction of metaphysics, and this subject they have conceived not as Plato or Aristotle did, not as Kant and his great successors have done. Their strength has never been in orderly and valid thinking, even when turned upon the great centres of being. But they have a marvellous faculty and fertility of spiritual imagination, and their power of reflecting profound metaphysical truth through the luminous haze of intellectual vision is indeed amazing." (Dr. George A. Gordon.)

Conversing in Madras with a Hindu professor of philosophy in one of the government colleges of India, I learned from him that Hindu philosophy is not included in the prescribed course of philosophic study. There is in India to-day considerable enthusiasm for the so-called Vedantic philosophy. It has indeed, become the spiritual fad of the people, most of whom know nothing whatever about it. Of the six Darsanas or exhibitions of methodized philosophy, the Vedanta takes its name from the Vedas, but agrees much more with the Upanishads, a system said to have had its origin with the sage Vyasa, and the most distinguished champion of which was the sage Sankara, who flourished during the eighth century of our era. This philosophy affirms the oneness of the soul with God; identifies the whole universe with Deity, which is the sole reality, so that all outside of Him is appearance only, but is not. It teaches that by a state of moral absorption or moral in-

activity the soul is emancipated from delusions, and knowing God, becomes God. "Meditation without distinction of subject and object is the highest form of thought." "Success is achieved by impassibility, apathy and abstraction by means of the soul, which does not only withdraw itself from the outer world, but suppresses the clear consciousness which always separates the subject and object, and sinks into a state of deep sleep till finally the absorption of the individual self into the general self is attained and consciousness is quite extinguished." (De la Saussaye, "Science of Religion," p. 540.)

What has weakened the Hindu spirit and exhausted it has been the age-long separation of the intellect and will, and the false identification of man with God, which has lessened the sense of personal sinfulness, and reduced the human soul toward the level of a drop of water, tossed forever on the bosom of an infinite ocean. The Hindu has not been without a keen sense of ill desert. This is God's witness of Himself in the human soul, but over against this has been a polytheism which filled the popular mind with pictures of deities to whom sin was a pastime. And one born and brought up in the midst of Hinduism has dared to write: "The vices current in the country are, in nine instances out of ten, facsimiles of the vices of the gods and goddesses adored by our countrymen. The worshippers of Krishna become as a rule licentious; of Mahadeva, smokers of intoxicating drugs; of Kali, bloodthirsty thugs. From this law of assimilation, the philosopher is not excluded. The object of his worship, or rather contemplation, is a Being without power, without quality and relation, a magnificent nothing; and it is no wonder that he should,

by a painful process of mortification, endeavor to reduce himself to nothing, by extinguishing his consciousness, thought, feeling and muscular energy."

When we ask what have been the effects of the higher Hinduism over the millions who throng and suffer and die on the burning plains of India, we are compelled to deplore its feebleness for good. We find that multitudes are cherishing a religion which is practically demon worship; a religion without philosophy and without hope; a religion allied to barbarous sacrifices and savage superstitions. Macaulay may not have been able to appreciate the better aspects of the Hindu faith, but its practical results he has set forth with substantial accuracy. It is not rhetorical exaggeration to affirm that "emblems of vice are objects of public worship, and acts of vice are acts of public worship;" that "crimes against life and property are not only permitted but enjoined," and, "but for English interference, human victims would still be offered to the Ganges, and the widow would still be laid on the pile with the corpse of her husband and burned alive by her own children." The varieties and degeneracies of the human spirit in its handling and use of divine truth appear to be intensified in Hinduism. We have seen a thousand corruptions of Christianity, perversions, lapses, the stereotyping of poetry into dogma, the emphasizing of non-essentials, the taking of a half-truth and exalting it to a supreme dominion over life. But these things, these tendencies of the human spirit, have run wild in Hinduism. Men among all races, in all times, have felt the need of an incarnation of God, a living evidence of a divine sympathy with man. But think of an incarnation which has its highest manifestations in the fantastic, monstrous,

and degrading performances of Krishna ! The doctrine of the Avatar is one of the important points in later Hinduism, but it is almost a profanity to compare it with the Incarnation of Christ. An "Avatar in which the divinity successively takes the form of a fish, a tortoise, a boar, a man-lion, a dwarf, a destroyer, a licentious cow-herd, and an arch-deceiver" is a horrible contrast with the coming of Him who was the Word made flesh and tabernacling among men, and showing forth the glory of the Only-begotten, full of grace and truth.

It may not be possible for Christianity to come into any harmony or even mutual and self-respecting understanding with modern Hinduism ; but it is possible to find points of contact and agreement by going back to the earlier recorded life of the human spirit, as portrayed in the Vedas. There are some teachings fundamental to the Christian and Vedic systems, and one of these relates to the Incarnation. The Incarnation is the basis of the Christian Gospel, and incarnations came to predominate in the later Hinduism, showing that the Aryan mind has not been satisfied to think of God as inaccessible and unknown, and that its temple of thought and worship needed to be adorned with pictures of endless emanations from the divine. And however grotesque and repulsive the incarnations of Hinduism, some of the widest and most accessible approaches to the Hindu mind of the future will be along the line of this doctrine. "Christ is none the less, yea, the more welcome to this land," says a venerable missionary, "because the most popular god of the Hindu pantheon to-day is also a leading incarnation of Vishnu."

Nor is the doctrine of vicarious atonement absent from Hinduism. The idea is there in the Rig Veda, and Professor Banerjea holds that it would not be easy to account for the genesis of the idea except on the assumption of some primitive tradition of the "Lamb slain from the foundation of the world." Whether this be true or not, and I am not much disposed to adhere to the primitive tradition theory, preferring to think of the human soul as the mother of tradition, and of God as active by His Spirit in persuading men of truth in all ages, still there is this glimpse of the Cross which was given to Hindu poets long before Jerusalem slew her King. Others have claimed that in the matter of spirituality, there is a point of affinity between Hinduism and the Christian Gospel. The Hindu is a mystic, and the Yoga system of philosophy and life has certainly a powerful hold upon many of the nobler minds.

The reader of the Sacred Books and the sympathetic student of the better type of Hindu believers to-day will realize that there is an ideal Hinduism, differing widely from much that has been actualized, that aspires toward the eternal God, like the Vedic poet who sang, "Yearning for him, the far-seeing, my thoughts move onward as kine move to their pastures." We are stirred by the daily prayer of every Brahman, repeated by millions of worshippers: "Let us meditate on the adorable light of the Divine Creator; may He rouse our minds." There is no lack of nobility, and of at least external resemblance to some Christian teachings, in the common Brahmanical creed which asserts the following propositions: "The eternity of the soul; the eternity of the substance of which the universe has been evolved; the necessity of a soul being united to a body before

there can be consciousness, will, or action; the worthlessness of the body; and a place of reward or punishment where the working-out of the consequences of acts takes place, which, however, is not final." Hinduism was strong enough to expel Buddhism, which had renounced the divinities and was essentially agnostic with regard to the Supreme Spirit. It has a conception of God which is very penetrating and deep, although it lacks the simple, sublime, personal monotheism embraced by the sixty millions of Hindu Moslems, and the full-orbed conception of God as Father, Son, and Holy Spirit which is the disclosure of Christianity. Let us not fail to do justice to the brighter sides of this wondrous faith, and to those slumbering possibilities of spiritual power which will be evoked from the Hindu spirit when he comes to feel with Mozoomdar that Christianity "fulfilled not only the Hebrew prophecy of God's Kingdom, but fulfilled also the promise of the Hindu books," and "that men would be better Hindus—that is, purer and more spiritual—if they had greater reverence and appreciation of the message of the Son of man." ("The Spirit of God," p. 305.)

But the best that we find in Hinduism is imperfect, poor, and feeble compared with the pure doctrine of Christ. When we contrast the Christian teaching of God—holy, personal, loving, working ever for righteousness, manifest in providence and grace; the God of Abraham, and of Moses, and Isaiah; the God of Paul and Athanasius, of Dante, of Luther, of Milton; the God who was the pole-star of the founders of America and the inspiration of all that is highest in the life of the Anglo-Saxon peoples—with the misty and confusing abstractions of Hindu philosophy, and with the degrad-

ing idolatries of Hindu polytheism, Christianity may well feel that she has a mission to perform in the world of India. And when we contrast the Christ in whom were the depths of the riches both of the wisdom and the goodness of God, the Christ of Bethlehem, Capernaum and Calvary, with the immoral deities who, in Hindu fancy, once fought and frolicked in the vales of India, we ought to feel that we have a doctrine of the Incarnation which is the correction and completion of all that the Hindu mind has vainly dreamed or erroneously imagined. And when we contrast the holy men and women of Christian lands with the strange, often shocking, and always ascetic and distorted types of sanctity, the Gurus and Mahunts of Hindu monasteries and temples, we may well feel that Asia needs the regenerating life of the Man of Nazareth. Or, says Dr. Washburn, of Madura, "if Christian womanhood does not protest in righteous indignation, let us put side by side the women dedicated to the service of God in the Hindu temple and the deaconesses and sisters of charity of Protestant Christendom. Religion would show its most characteristic truths in its sincerest devotees; and whether you take the official classes I have mentioned or the filthy devotees of the yellow cloth, and compare them with the nearest approaching class in Christendom, the antithesis is immeasurable."

In the last hundred years Christianity has gone to India; has gone not always in the most attractive form; has gone with the sword of the conqueror in its hand; has oftentimes been ignorant of what is best in Hinduism, and very unskilful in its way of meeting it; has gone with a frown on its face, it may be; has brought to that ancient world a variety of opposing representa-

tives, disturbing the mind of heathendom by the jangle of Christendom. There is a deep chasm existing now between the educated Hindu and the average missionary, and some of the stronger men in our missionary force are doing what they are able to fill it up. All honor to the evangelists who preach Christ in the villages; but equal honor belongs to the scholarly missionaries who are opening the Scriptures and preaching Christ in the colleges, and who confront the thoughtful Hindus with an equal or a higher culture. Among the best evangelizers of such a land as India are Truth, Justice and Kindness; and I sometimes feel that the greatest of these is Kindness. The Indians are a proud, appreciative and grateful people. The memory of their kindly acts is a chief treasure in my life, and I met many missionaries who feel very keenly that the Kingdom of Christ has been retarded by failures in the past to touch the Hindu spirit with that love whose magic is "potent over sun and star." The Christian messenger does not lose any of his immediate or permanent influence in non-Christian lands by freely and gladly acknowledging the presence of admirable elements in the theory and system of the religion which he comes to supplant. He loses nothing and gains much for the propagandism so dear to his heart, by permitting love to infuse and surround all his zeal—a love which recognizes good in persons and systems, a love which finds expression in courtesy, kindness, unpretentiousness and approachableness of demeanor and the habit, as well as the temper, of brotherliness. O the souls that have been lost to Christ in India by roughness and violence of spirit, by pompous, condescending and domineering ways toward men of gentler tone and finer fibre, who sometimes think



they discover more of the meek and lowly Jesus in the mild Buddha of the past or the humble ascetic of to-day than in the bullying European Christians who have come to teach the Beatitudes which they do not always very well illustrate.

Christian missions have not been without enormous effects in the inauguration of reform, in undermining superstition, in abolishing cruel practices, and in giving the nation higher ideals through Jesus Christ. John Bright offered the highest praise ever given to English literature when he expressed the opinion that its wide diffusion among the intelligent people of India must occasion the fall of the system of caste and the destruction of debasing idolatry. "Christian ideas are in the air, and are absorbed even by those who intend to resist them; and scientific ideas, which have done so much to purify mediæval Christianity, are taking hold of the Indian mind. The Arya Somaj pays a high tribute to Christianity by borrowing its ethics and some of its doctrines, and promulgating them, as Dr. Ellinwood has said, "under Vedic labels and upon Vedic authority." The greatest of modern Hindus, Keshub Chunder Sen, confessed that the object of his life was to lead his countrymen to Christ. And although the hasty observer may imagine that little progress has been made, still in no other part of the world has the Christian spirit made more signal triumphs during the last three decades than in India. And Christian morality, according to Sir Henry Maine, has penetrated even farther than Christian belief, and affects the morality of the modern indigenous literature. And he believes that the English administration of justice has been a powerful unifying agency, affording a moral basis from which

a new set of moral ideas has been diffused among the people.

The wise interpreters of Christianity will strive to show a proud and intelligent people that the Gospel can give them what they have been blindly groping after for centuries. The old Hinduism cannot regenerate itself. The divine force, the redeeming love, the higher ethics, which went forth from Palestine in the first century must work a similar miracle for India in the twentieth. The power of Christian truth will be felt in its fulness when Hindus themselves are inspired to tell their own countrymen the message of Christ. A vast revolution has been begun, and the strong fabric of Hindu society, which Buddhism and Mohammedanism could not destroy, is being undermined at many points; but the nobler Hindu ideas will survive the destruction of the ignoble social system. India needs Christ to fulfil her own loftiest ideals. And the wise missionary will be inspired and instructed to show that in Christianity, in the Person and teaching and Kingdom of Jesus Christ, all that is best in Hinduism has been summed up and set forth in transfigured splendor. Such has been the method of the past. It has been truly said by Dr. George A. Gordon : " Until the Jew saw his Judaism transfigured in Christianity, he would not abandon the old faith for the new; until the Greek beheld the vision of Plato under grander forms in the vision of Christ, he could not forsake the Academy for the Church; until the Roman discovered in the sign of the Cross a diviner form of the victorious power after which he thirsted, he could not change his allegiance; and until China shall see Confucius idealized and transcended in our Master, and Japan her beggarly elements

glorified in the Christian inheritance, and India her sublime names taken out of the region of imagination and in our Lord made the equivalent of the moral order of the universe, we cannot expect them to become His disciples.”

## CHAPTER V

### SOME DIFFICULTIES IN THE HINDU MIND IN REGARD TO CHRISTIANITY

I AM to speak this evening on some of the intellectual difficulties—partly real and partly, I fear, pretended—which I discovered among the Hindu questioners whom I had the pleasure of meeting last winter. The hinderances to the very rapid spread of Christianity in the Orient are many and formidable. The average character of the Anglo-Indian and of the Europeans found in the ports and larger cities of Asia does not commend Christianity to the proud and intellectual Orientals. But besides all this, the Eastern world has different habits of thought and different fundamental ideas from those prevailing in the West. One cannot converse ten minutes with a bare-footed Hindu scholar without realizing that different standards, different ideals of worth, different aims predispose the Hindu friend to regard with distrust or aversion the Christian thought of truth and life. There is a vast ignorance even among educated men in regard to the great names in history, philosophy, theology which have immense weight with the Occidental Christian. Many of one's literary references are entirely unfamiliar to an Oriental, so that a wise Western speaker who adapts himself to the Hindus will need to prune his discourses of much that would be available and useful for Western audiences. Some

European evangelists have been surprised that their quotations from the Christian Scriptures were not so weighty, convincing and telling in their addresses to Hindu congregations as they had expected. Often, indeed, their Bible quotations meant nothing to the Oriental auditors; and one evangelist found that all his pathetic references to father, mother and home, his stories of the home-life, were entirely thrown away on companies of people whose knowledge of these sanctities was extremely limited.

I deemed it very important at the outset of my mission to make clearly understood what is meant by Christianity. I was careful not to identify it with any form of ecclesiastical government or any special system of Western theology. The Christianity which India needs, and which the Western world in all its divisions accepts, centres in the life, teachings and character of Jesus Christ, as portrayed in the Gospels. It is not merely the facts and truths which centre in Christ, but the divine, loving spirit which pervades them all. Christianity is a life shaped by Christian ideals, as well as a truth which harmonizes with the mind of Jesus. It was my effort to remove the thoughts of my hearers so far as possible from things extraneous and things secondary, and to concentrate their minds on what is vital and essential. It was my hope to make them feel that the spirit of Christianity was one of utmost kindness, of largest love, of the truest fraternity, as well as to believe the glorious Gospel of God's redeeming affection for the race revealed in the historic incarnation through Jesus Christ our Lord. I did not deny the existence of mystery in the universe. I did not claim that all intellectual problems had been solved; but I endeavored to

show what are the weighty reasons for believing that Christianity, by its revelation of God, by its disclosures in Jesus Christ, by the clearness of its teachings in regard to the life that now is and the life that is to come, by the purity and elevation of its ethics, by the wonderful adaptation to human need of the Man and Saviour Jesus Christ, by its historical results, and by its present world-wide aspects, was evidently adapted to all men's needs and would become universal.

Now it is in accord with the subtle and evasive Hindu spirit that such a presentation of Christianity should be met by inquiries like the following: "How is the salvation of tempted and fallen angels to be effected?" "What are the general laws of creation from the beginning, and for all the intelligences and non-intelligences of the universe?" One would suppose that sincere minds, seeing the distraction and distress and uncountable miseries and degradations of Hindu society, would be willing to face directly the questions: "Is Christianity true? Are these claims which the lecturer has made well-founded? Is the Christian system now predominant in the world? Do its effects surpass those of other religions? Are our Scriptures so well adapted to human needs as the Bible? Have we, after all, so perfect a theism as that set forth in the New Testament? Is there any spiritual leader that we have produced worthy to stand by the side of Jesus Christ? Have we any such evidences of a historic incarnation as those which the speaker has brought forth in regard to the historic character of the Christian's Saviour?" After meeting hundreds of non-Christian scholars and reading hundreds of columns criticising the addresses given, I must confess that these inquiries were rarely if ever

made. The Hindu faculty of missing the point was illustrated on several occasions during my three months of work as a Christian lecturer. The Hindu chairman, at the close of one of my addresses in Poona, endeavored to diminish the effectiveness of what I had said by eulogizing, in the most indiscriminate way, the ethical glories—not of Hinduism, his own religion—but of Buddhism, asserting that that was the only faith which had set forth the principle of universal love to all creatures, that was the religion of compassion and kindness. My lecture had been on the historical effects of Christianity; and the Hindu chairman, instead of acknowledging or denying the accuracy of my remarks, brings in an irrelevant and unsupported assertion in regard to a faith which Hinduism cast out. Buddhism, we were told, alone taught universal compassion; but we were not informed what had been the historical success of Buddhism in making men really kind and compassionate. There was, of course, no reference to the assertion which has been made that in Ceylon the people were far from kind to dumb animals, and that in China, where Buddhism claims its greatest conquests, human cruelty has its most terrible manifestations.

My last lecture in India treated of the historic character of the Gospels. Twenty-five or thirty distinct reasons were given for believing in the historic trustworthiness of the evangelic record. A vote of thanks was moved; and, in seconding the motion, a Brahman lawyer took occasion to pour out, with extreme volubility, his opposition to the Gospel, and, among other things, he said: "What we want to know is whether Christianity is true. We want a lecturer who will come to us and give us, not feelings and poetical rhapsodies, but

real definite arguments !” I will give proper credit to the audience, and repeat that, since they had listened for an hour and a half to my twenty-five or thirty reasons for believing in the Gospel history, they greeted with a general laugh the characteristic suggestion of the Hindu speaker that I had been indulging only in poetical rhapsodies.

But I wish to occupy the remainder of the hour in giving some of the principal inquiries which one meets in India, together with the spoken or written answers with which they were met. The first question of which I shall speak is the following : “ Does not the Almighty give to every man that religion which He sees is the best fitted for him ? ” The question is cunning and sophistical ; and the questioner hoped to make a point against Christianity, whatever way it was answered. If the Almighty does give to every man that religion which He sees is best fitted for him, what right have you Christians to be bothering us here in India in your efforts to make us surrender the faith which the good God has seen to be best fitted to our needs. But if you say that the Almighty has not given to every man that religion which He sees to be best fitted for him, how can you claim that God is good, benevolent, loving toward His creatures ?

The answer is this : “ The Almighty does not give to any man a religion. He gives him knowledge of religious truth, in different degrees, for men to use or misuse. Religion is what man does with the elements of truth which God spreads before him to use or misuse. Religion is man’s devout attitude toward the environment in which God places him. It is not something which God fashions and thrusts into a man’s hand and into his



life against his own will. It is a fact plain as the day that God has given to men different degrees of illumination. We may quarrel with the different allotments of men in material and moral gifts and opportunities; but they are different, and our theology may not be able to explain the diversity. But men will be judged by the good or bad, the wise or unwise, use which they make of these powers, illuminations and opportunities. Your dogmatic and sophistical question: Does not the Almighty give to every man that religion which He sees is best fitted for him? is meant to condemn the efforts of those who have the more light to instruct and to guide the multitudes who have less. God works through human agencies to bring the best things to His children, and so God is giving, through Christian apostles and their successors, knowledge of the best religion to those who have darkened the light already received. You cannot stop the efforts of sensible and benevolent men to help their fellows in distress by claiming that God has already given to those distressed human beings what is best for them. I find a man sick of malaria in an Indian jungle. The air he breathes is poisonous and fever-laden, and I say to him: 'Get upon my horse, and go with me to yonder hills where the air is pure.' But the Hindu sufferer from fever declines, and says: 'Does not the Almighty give to every man that air which He sees is best fitted for him?' The atmosphere which God wants the sick man to breathe blows on yonder hill-tops, and the man is an idiot and a sinner for not accepting the help which will carry him to those pure and breezy heights. I see a nation breathing moral malaria in the Hindu jungle. That nation once had purer air, but voluntarily it has descended to the pesti-

lence-breeding morass. I go to it and say: 'Come and dwell with us on Calvary and the Mount of Beatitudes;' but the complacent and foolish response is made: 'The Almighty has given to every man that religion which He sees is best fitted for him!' And he is contented with a religion which is fitted to his ethical inertia, his dreamy mysticism, and his self-satisfied degradation."

A very common inquiry was the following: "Is faith in the historic Christ essential to salvation? If so, what became of those who lived before the advent of Christ, or who never heard of Him?" Before a large company of people in Palamcottah, I ventured the assertion that, in view of the belief that the Old Testament saints were saved, no missionary in India asserts that faith in the historic Christ has always been essential to salvation; and there was an affirmative response from the missionaries present. The Hindus love to fling in the faces of Christians difficulties which they themselves have made, or which have been suggested to them by sceptical writers from Europe or America, or which represent a cruder theology than that which is taught to-day. They love to make it appear that God left the world to perish, without any provision for its salvation, for four thousand or many more thousand years, until Jesus was born in Bethlehem; and that after that no provision was made for the salvation of any who, from no fault of their own, had not heard of the historic Christ, and accepted Him and, as it is usually said, some particular doctrine concerning Him, like the atonement. Of course, all this is an immense and gross slander on the God of all grace, the God of redemption. It is a complete ignoring of the general principles of the divine administration and of particular teachings in the Scriptures.

I inquired: "Where is the Christian teacher in America, where is the missionary in India, who teaches or ever taught that all that lived previous to the Christian era are lost?" and to this question I never received any reply. I then said: We are told that Christ is the "Lamb slain from the foundation of the world." He Himself said, "Before Abraham was I am." We believe that He represents to men the wondrous grace and mercy of God, and that eternal provision has been made for human need. We who are orthodox Christians hold the theory that, on the ground of this eternal provision made in God's nature, and which receives its historic consummation in the Christ of Calvary, penitent souls are saved. We do not believe that such souls among God's chosen people, however dimly they may have seen the Christ of history, were cast away; and the Scriptures give us glimpses of the working of God's spirit and truth outside of Judaism. Tertullian speaks of souls that are naturally Christian; and students of comparative religion are discovering that there are elements of the Gospel in pagan lands, not always clear, but still there are intimations of faith in God's mercy and God's willingness to accept the penitent disposition. It is the teaching of Jesus that men are to be judged according to their light. Paul speaks of the law of God written on the heart, and of the human conscience as "accusing or else excusing" the soul. We have no mathematics to determine how many are saved; but we know that God is just and merciful, and that His mercy has not been limited within the bounds of Judaism and Christianity. You have sadly dimmed the truth and perverted the truth which has come to the loftiest minds, and touched also the common mind

of the non-Christian world. Men everywhere need the perfect historic disclosure of God's mercy made through Jesus Christ. His is the only "name given under heaven whereby we must be saved." On the ground of what Christ was and what Christ did, according to Biblical teaching, salvation has been provided, deliverance from the love of sin and the guilt of sin, whether men lived before or after the great historic manifestation. Whether they knew of it or not, Christ is God's eternal provision for man's deliverance; but do not be so foolish as to say that because men have a little light which they have sinfully darkened, therefore they do not need more light. Every fact that is presented to the eye in India, and almost every rumor that comes to the ear, shows conclusively that men do sadly need the illumination so gracious, so helpful, so transforming, and which comes from the Christ of the Gospels. Outside the area touched by that light, I find that the realms of darkness are grievously wide and dense. Do not puzzle your minds with the problem of the salvation of men living before the Christian era, and of men who have not yet heard the Gospel which has come to your ears, and by which you are to be judged; but rather do three things. First, believe that those problems have been solved, or will be solved, by a gracious God, in accordance with principles of perfect equity. Secondly, receive into your hearts the light which shines from the face of Jesus Christ, and find peace and assurance of eternal life through Him; and, thirdly, make it the business of your lives to carry that light to all who grope in darkness.

Another question put to me by members of the Brahma Somaj indicates a misunderstanding of New

Testament teaching : "How can the sacrifice of Christ's mere body atone for the sins of the soul?"

I answered, "It does not, and the sacrifice of Christ was not the sacrifice of merely His physical body. His heart was wrung by the sight of human sin; His affections were lacerated; His sensitive and sympathetic nature endured spiritual anguish; and it was the total sacrifice of the Son of God that indicated the depth of the divine affection for men. It was by the total sacrifice of Himself that the reconciliation of God and man was effected."

Another inquiry was the following: "Why should there be only one Saviour?" I replied:

"Because there is only one God. The Hindu and Buddhist idea of a saviour may justify a faith in many such beings. The Christian idea justifies a faith in but one such. Only the divine can save the human, and there is no more reason for multiplying divine Saviours than for multiplying divine Creators. The Christian revelation of 'God in Christ, reconciling the world unto Himself,' is the all-sufficient answer to the inquiry here made. The effort of Hindu and Buddhist speculation to multiply saviours is simply another form of the effort to bring Jesus Christ down to the level, not only of Socrates and Buddha, but also of every prophet with a new panacea for human salvation."

"Are Americans more religious than Hindus?" The reply was:

"The answer depends upon what is meant by religious. If by religion is meant religious ceremonials, performed through the force of immemorial custom; if by religion is meant terror before unknown, supernatural powers, and fear in the presence of threatening priests;

if by religion you mean bondage to superstitions which educated Indians are rapidly casting off, then the Hindus are more religious than the Americans. But if by religion is meant, with the Apostle James, 'visiting the widow and the fatherless in their affliction, and keeping one's self unspotted from the world;' if by religion is meant, with Jesus Christ, supreme love to God the Father and fraternal love to all men; if by religion is meant, with the Apostle Paul, the attainment of a complete manhood under the inspiration of the highest Christian ideals, then the Americans, with all their faults and shortcomings, are, in my judgment, more religious than the Hindus. Religious sentiment and conviction have entered into our national life and institutions. With us, because we are Christians, ethics is an essential part of religion, and religion must be realized ethically. There is a national conscience, which is smiting the chief evils which still afflict us. Men more and more feel their obligation to show their love to God by gifts, efforts and prayers in behalf of the destitute and darkened and unfortunate in our land and in all lands. Emerson calls Sunday "the core of our civilization." It is a day dedicated to the higher things of the soul. It is a day for intellectual and spiritual enlightenment, and for benevolent service. Religion, with us, has its expression in the building of hospitals as well as churches, of universities as well as Sunday schools; in College settlements, for the advantage of the poor in our great cities, as well as in the scores of millions of dollars which have gone to the sending of Christian missionaries, teachers and physicians into distant lands."

"Of the accepted religions, Mohammedanism is the

latest faith ; and as such, does it not have the best claim for general acceptance ? ”

I said : “ According to this logic, if a religion rises in the twentieth century and is widely received, it would have the best claim for general acceptance, even if its ethical and spiritual plane were far lower than that of Mohammedanism. No, it is manifestly absurd to declare that the latest in anything is necessarily the best. On this foolish supposition, one might claim that every picture which is received and admired to-day in the Salons of Paris is a better work of art than the Sistine Madonna, or that the latest great poems which become popular in our time must surpass the plays of Shakespeare and the *Iliad* of Homer. According to this logic, Mormonism and Sikhism are—because later—superior to Parseeism, Judaism, and Mohammedanism. But the best claim to general acceptance belongs, of course, to that religion whose disclosures of truth are the highest, completest, most certain and most authoritative ; whose fundamental and central teachings in regard to God and man are the purest and most life-giving ; whose ethical ideas and spiritual conceptions are the freest from anything ignoble or merely transient ; whose spiritual dynamics, through which its ideals are realized, are the most potent.”

Another inquiry was this : “ Do you believe that God has revealed Himself in every country and in every age ? ” I answered :

“ Certainly. The realm of revelation is world-wide. This truth I assert over and over again in my lectures, in various forms. This truth is asserted in the Christian Scriptures. Paul speaks of ‘ the law of God written on the heart,’ and declares that God hath not left Him-

self without witness among the nations. The Fourth Gospel speaks of the Logos as 'the original light enlightening every man.' These various revelations have been much dimmed, distorted, and intermixed with guess-work, error, and invention; and I never feel more profoundly the need of such a complete, final, and authoritative revelation as has been given through Jesus Christ than when I read the strange combinations of truth and error which are found in the Sacred Books of the East. I look upon the Biblical revelation, culminating in Jesus Christ, as the fulfilment of all the incomplete disclosures, mixed with so much that is irrelevant and misleading and uncertain, which are found in the non-Christian religions."

One inquiry was this: "Why should not man come to God directly, without the intervention of a Mediator?" The reply was:

"Men do come directly to God through conscience, through the touch of His Holy Spirit, and through Nature; but there is a fuller knowledge of God which has been disclosed through Jesus Christ. Men generally have thought that a Mediator was necessary, for some form of Mediatorship inheres in many religions. The priesthoods of the world indicate the general human conviction that men need some one or something, like a sacrifice, to stand between them and God. Christianity puts mediatorship in the very heart of God: 'God was in Christ reconciling the world unto Himself.' Christ, the Mediator, is central in the Christian religion. He was apparently conscious of perfect unity with God and man. Knowing Him, we know the Father. He makes God real to us by showing us the divine heart of God in Himself. Hindus have sometimes said that Jesus



Christ added to their knowledge of God. I believe that only through the medium of Christ's life and teaching can men get their best apprehensions of the Divine Nature. I think that men should consider Christ's mediatorship in this broad sense. While I believe that, in a stricter and more limited sense, He is a Mediator by whom every obstacle to human salvation has been removed, I would also have the world look at Him as the Supreme Revealer of the Divine Love—that Love which, in Him and through Him, takes from human hearts the burden, the pollution, and the desire of sin. I have found in India intellectual and religious unrest. Men are not satisfied with their inherited creeds. They are looking around, within, and above for something which heals and contents the soul ; and I shall be grateful and happy if my visit to India should induce some of its open-minded and lovable people to consider attentively and candidly the peerless Christianity of Christ."

"What is the origin of good and evil?" The reply was :

"Good has its origin in God. As to moral evil, so far as our human life is concerned, it evidently entered into the world at an early period of man's history, and came from his preference of a lower over a higher good. Man early chose to follow the animal in him, refusing to obey the divine. Back of the earthly history of moral evil, the Scriptures give us glimpses of diabolic forces and personalities ; but of these we know little."

"Do you believe in the law of Karma?"

"Yes, in so far as it means that there is a law of moral retribution in the universe. I stand on the Pauline doctrine that 'whatsoever a man soweth, that shall he also reap,' while I also accept the New Testament

teaching that there is a divine regenerating and sanctifying power which is able to bring sinful men under the dominion of a higher law."

One of the commonest questions put to me in India related to my impressions of that country and its people: "How do you like India?"

I could only answer in the briefest way such comprehensive inquiries. "India is a land of wonders and anomalies. My interest has been deepened and my affection quickened during these months in which I have had the pleasure of conversing with many of your most enlightened people. My heart goes out to this country in its present deep distress, and I pray that the terrible afflictions of famine and plague may soon be removed. It may take very much longer to remove the darkness of superstition and ignorance covering most of the many millions of the country. It appears to me that your enlightened leaders, instead of fostering the national, exclusive spirit, which is unwilling to receive the best things from whatever source they may come, would do well to direct the mind of the educated youth and others toward the main sources of India's present helplessness, sorrow and distress. I am profoundly impressed with the lack of unity prevailing in India. It is an aggregation of peoples, governments, religions, classes where the divisions are woful indeed. It is perfectly evident that, if the wise, restraining hand of British rule were removed, chaos would prevail; and the Hindus and Mohammedans in some places would be flying at each other's throats. There are few countries where religious intolerance seems so general and cruel as here. India is living in a state of society which, so far as religious intolerance is concerned, appears to us Americans most

distressing. The alphabet of true toleration has yet to be learned by great sections of the community. I know that Hinduism is willing that men should hold a variety of incongruous creeds, but religion is not merely a creed; it is also a life, where the conditions and environments ought to be in harmony with the inner convictions. The religions of India have been trying here, as at the Parliament of Religions, to make themselves as Christian as possible; but when members of the Hindu community, convinced of the truth and rightful claims of Christianity, prepare to confess Christ and enter into fellowship with His people, these Christian disciples still meet relentless and often cruel opposition. They are sometimes disowned, prohibited from seeing their own relations, deprived of just inheritances, assailed with falsehood, with blows, and now and then tortured. Some of the noblest specimens of human character and some of the finest and most enlightened intellects which I have met in any land are in the native Christian communities of India."

Two questions that show the high opinion which Hinduism has of itself were the following: "Has Christianity ever had to contend with a religion which had a sound philosophy for its basis, and whose people were highly civilized?" and "Hinduism is highly eclectic, and will Christianity make a stand against such a religion?" I replied to these questions: "With some explanations and limitations, it may be truly said that the Græco-Roman world was a congeries of nations in which a sound philosophy was not wanting, and some of whose people were in a high state of civilization. Christianity met this world and finally overcame it. The early Christian fathers had, many of them, a great

liking for the Greek philosophy, which they studied, and which some of them regarded as a school-master leading to Christ. Dr. Fairbairn of Oxford and others have ably shown how Christianity, in a measure, absorbed into itself the philosophic systems of classical antiquity, both utilizing and ennobling them. The civilization of the Roman Empire, into which Christianity entered, was complicated, advanced, highly intellectual, adorned with great cities, rich in luxury, starred with philosophic schools, proud of a literature, some of it inherited from the golden period of Greek learning, which is the world's delight to-day, and ennobled with a sculptural art which has not since been equalled. Out of the Græco-Roman world Christianity built the modern world, or, rather, from the former the latter has grown. It appears to me that the philosophy which Christianity found in the first and second centuries had a sounder constitution in some respects than the philosophies of the Eastern thinkers. There was a more definite recognition of the personal God and of the responsible human personality. A pantheistic blight did not cover the speculations of Socrates, Plato, and Aristotle. There is a certain vigor and validity to the thinking of Greece and Rome which the modern mind must highly respect. Surely the civilization of the Græco-Roman world was, in important particulars, more advanced than any civilization which Christianity has since met.

“The so-called paganism of ancient Greece and Rome became very eclectic. The Neo-Platonism of Alexandria was a marvellous eclecticism, and Christianity not only made a stand against it, but overcame it. I prefer to call Hinduism omnivorous rather than strictly eclec-

tic. It seems to me that it does not select truths and parts of systems here and there, combining them into a new and more perfect whole; but it endeavors to absorb everything indiscriminately, with the result that it becomes more vague and less distinct than ever. There is a good deal of truth in the claims of certain Hindu scholars that Hinduism is a social condition in which any kind of religion—theism, polytheism, or pantheism—may have a home. If this be true, then its downfall is certain, and possibly not very distant; for caste, or the Hindu social system, is being undermined by a hundred forces. It is being modified or utterly thrown away by the Hindu reformers, who are sure to increase in numbers and influence with the progress of enlightenment and humanity. Of all the religions of the world, Hinduism is the most unsystematic and ill-defined. Those who have lived in India for years affirm that they can scarcely find two Hindus who are agreed even as to fundamentals. In my conversations with pundits, the friend with whom I am talking always affirms that some other pundit's Hinduism is not genuine. All this is in contrast with Christianity. In spite of the divisions among Christians, the various churches at work in India are heartily in accord as to the fundamental facts and truths which are contained in the so-called Apostles' Creed."

Another question was this: "Do you not see any similarity between the spread of Christianity to-day and the spread of Buddhism in ancient times, when it was supported by the State?" I replied:

"There is a similarity in the progress of both religions. But I see a closer similarity between the spread of Christianity to-day and the spread of ancient Buddhism before it was supported by the State. Early

Buddhism was diffused by the preaching of bands of earnest men, who found the people tired of the formalism and pettiness and bondage of the Brahmanic priesthood. With its teaching of brotherhood and its deliverance for all through the eight-fold path, it must have met some of the needs of the human soul. Unfortunately, Gautama had no perception of man's chief need—namely, a loving God. And therefore the moral progress possible to Buddhism was limited. Christianity, with its perfect theism and its perfect ethics, meets all spiritual needs. Its spread to-day is owing to the power of truth and love, and not to any support from the State. An increasing interest is felt in Christian lands for the work in non-Christian. Thousands of lives and many millions of rupees have been given to Christian toil and effort outside the bounds of Christendom. These offerings are free-will, voluntary and independent of any help from the State."

"With the primitive means of communication, was not the spread of early Buddhism marvellous?" I said:

"The means of communication do not appear to me a very important element in the early history of either Buddhism, Christianity or Mohammedanism. Similar means were open to all. The early progress of Buddhism may be called 'marvellous,' in that it was rapid and wide. But, in reality, it was not wonderful that men should welcome almost anything as an escape from the fearful Brahmanic tyranny. I prefer to apply the word 'marvellous' to the progress made by a faith like the Christian, which encountered antagonisms immensely stronger and more relentless than anything which the followers of Buddha met. A system like Christianity, demanding perfect loyalty to God and equal love to

men, and permitting no compromises like that of Buddhism when it consented to be one of the three religions in China, makes progress by overcoming the most obdurate pride and all the entrenched wickedness of man; and, therefore, I regard its early advance as one of the chief wonders of history. Its real progress to-day among non-Christian peoples is owing to the special presence and power of the Holy Spirit, inspiring love, creating purity, renewing the soul."

That men in India do not realize the abject condition of the people as keenly as we do is evident from the following questions: "If it were given to you, would you like to live the simple life of India?" The answer was:

"I am not sure that I understand what is meant by 'the simple life of India.' If it means the half-clothed distress, the pitiful hunger of the many millions who, not merely in years of famine, but generally, live in mud hovels without the comforts which are enjoyed by some of the aboriginal tribes of North America, I should neither like it for myself nor for the poorest and most abject people of Europe and America. What Emerson meant by plain living, coupled with high thinking, I deem a note of the truest civilization. Enervating luxuries and the extravagances of fast living are not wholesome in any part of the world. But I believe that the body should be cared for—decently clothed, comfortably housed, and properly fed—so that it may be the best instrument of a vigorous mind and a pure heart. And therefore I look upon the 'simple life' of the naked mendicant and the dirty fakir as neither an ornament nor a credit to religion and humanity. Of course, there have been ascetic developments here and there in Chris-

tian history of which I would speak in a similar way ; but they mostly belong to a remote period of the past. The opportunity and the freedom which belong to the British and American nationalities, a gift to them in a large measure from Christianity, have delivered the vast majority of the people from the material and, it seems to me, debasing conditions which prevail almost everywhere in India. I know that there are inequalities in Christendom, and there is much room for improvement in the distribution of wealth ; but more than nine-tenths of the people are advanced from that state of close approximation to mere animalism in physical conditions which distresses me in my observations here. I am well aware that under the just over-rule of Great Britain material conditions have much improved. With peace and justice, progress has been made. But far greater progress is still demanded, in order that India may escape from the curse of what is now a 'simple life'—a life which is utterly unfitted for a being like man, with a soul capable of noble hungers, living in a world which ought to meet his many material, intellectual and moral wants. So long as agriculture is the all but universal occupation of the people, their material advancement will be retarded. Diversified industries and the growth of manufactures are needed. The building up of industrial and technical schools will doubtless be a help in these directions."

A very common question which your representatives meet, and which I met, is the following: "Do you not believe in the ultimate salvation of all souls ; and, if not, is not your Christianity inferior to Hinduism, which provides for the salvation of all?" I said in reply :

"In meeting such an inquiry, one must ask, what is



meant by salvation in either case? With the Hindu, it is not deliverance from the guilt and pollution of sin, but final, unconscious absorption into the one immeasurable All. And even this is open only to Brahmans. The other nineteen-twentieths of the people are without saving worship or ceremonies. They must go on following custom until 8,400,000 of re-births, with all the horrors of animal and demonic existence, shall finally bring them into a state to be born Brahmans. Christianity promises an immediate transfer to a life of perfect blessedness and endless growth, and makes this promise to all who accept God's merciful provision. The salvation which Hinduism offers, after measureless and merciless cycles of sorrow, is really not worth having; its eternities are not equivalent to one moment of the Christian's heaven. Hinduism robs salvation of all moral value, and then hedges its worthless treasure about with the thorns and briars of 8,400,000 miserable reincarnations. Christianity does provide what is adequate for the final salvation of all. There is no lack on God's part, as He is revealed to us in the Christian Scriptures. He would have all men saved; and, if they are not, the blame can never justly be laid at the door of the loving God of Redemption. But while Hinduism robs salvation of all worth, what evidence is there that it will bring its theory or can bring its theory into realization? Is it anything more than a dream? Hinduism provides theoretically for stupendous results in merging the many into the one, but what is it more than a theory? Hinduism providing for the final salvation of all men is like a child offering to its playmates the treasures of the moon. God only can give salvation, and we believe that in His revealed Word He has set

forth its conditions. Neither Hindu theorists nor Christian theologians can determine the issues of the future. We may echo what God says, but our speculations about the mysteries of eternity are not of commanding and vital moment."

A few years ago a wide discussion occurred in the Presbyterian Churches of America over a revision of the Confession of Faith. One of the articles giving offence was that which stated that elect infants, dying in infancy, are saved, the implication being, as many thought, that non-elect infants were lost. The reformers desired a plain statement of what is the universal faith—namely, that all infants are immediately saved. This matter was under discussion by the Presbytery of Chicago, and a vote favoring revision was, at last, carried. Thereupon a reporter for one of the Chicago journals, who had evidently been trained in the theory that the Councils of the Church have an active influence, and, possibly a retroactive influence, on the decisions of the Almighty, came to me and said, very earnestly and sincerely: "Now that your Presbytery has decided that all infants are to be saved, I would like to put to you this question, What becomes of those infants who died before this action of the Presbytery was taken?" I have a strong impression that neither the Chicago Presbytery nor Hindu theorists determine the future lot of other people. I have a strong feeling that the assertions of my Hindu friends in regard to the universal salvation of men are of little consequence in the world of religion to-day. It may be characteristic of Hinduism and of some forms of Christianity to pay but meagre attention to the life that now is, to the present sins and sufferings of struggling humanity, and to dream

and to speculate and to theorize about a remote, a celestial future ; but I believe that the real value of religious is determined not so much along the lines of inquiry that we are now pursuing, although even here Christianity infinitely transcends Hinduism, but along other lines of investigation. If you wish to test your Hinduism in comparison with Christianity, you may ask, as I said of Mohammedanism, what are the fundamental and spiritual ideas of each faith ; its incomplete and ignoble teachings, if there be such ; the spiritual dynamics of each, through which its ideals become realized ; the best effects that each can show ; and what I may call the average results, its working through long ages on great masses of people—in other words, its vital relations to civilization, enlightenment, liberty, and progress. Christianity proves its value by saving men here and now, not postponing its effects until another life. This power Hinduism not only does not possess, but in India does not claim to possess. Hindu lecturers are not endeavoring to win converts to Hinduism among the Americans and Europeans who are living in India. It is from among deluded Europeans and Americans who have never seen India that a few Hindu teachers are trying to make converts.

Judged by its power to save men from sin in this life, the terrible failure of Hinduism is blazingly apparent. I know the sins of Christendom, and I would that Christendom were far better ; but, compared with the non-Christian world as spread out in the Indian peninsula, it appears to me as noonday to midnight. After what I have seen, I am almost persuaded that within the area of a thousand square miles of America there is more of uprightness, moral purity, and true self-

respecting manhood and womanhood than can be found in all Asia, leaving out the better elements that have come from Christendom. The notion that Asia does not need the Gospel of Christ because there are fine and lofty sentiments in the Books of the East, or because Oriental speakers, trained in Christian schools and shaped by Christian environments, are able to make an agreeable impression, expounding their faiths on American platforms, is born of ignorance. The famous apostle of Hinduism to America, who, according to recent reports, is doing very much to break down Hinduism in India, and who has been driven from a Hindu temple because he had polluted it by his presence, a man of great eloquence and plausibility, was graduated from a Presbyterian college in Calcutta, and infuses into his so-called Hinduism many of the truths and sentiments of the Christian Gospel.

Let me say, in closing, that I do not anticipate the regeneration of India as the result of native reform movements, founded on a comprehensive eclecticism, even movements of the high ethical quality of the Brahma Somaj, represented in this country by Mr. Mozoomdar. That movement, overvaluing the intellectual history of India, naturally strives to offend and oppose the national spirit as little as possible. I thank God for all its great work of enlightening and disprovincializing India, but as a separate movement it appears to be hopelessly inadequate. It is not so strong as it was twenty years ago. It numbers at most but a few thousands out of three hundred millions. It is breaking into infinitesimal fragments, and Mr. Mozoomdar moans that it appears to be on the point of dissolution. It seems unable to cope with the present rising tide of Hinduism

—one of those periodic waves of revival which the dying system throws upon the shore. It lacks courage, and its greatest leader is one of the saddest as well as sweetest of men. He is almost cast out in Calcutta by those who should have gathered around him. He has spirituality enough to be a Hindu Thomas à Kempis, but his people will not follow him toward Christ. Noble theistic ideas are not adequate, unless they are in accord with Christian theism, God in Christ. Eclecticism is not life and power. Men need, in order to integrate all truths into a living oneness, the personal Christ, the ever-living Son of God and Son of man. When I learned that one of the Brahma leaders gave up an evening to a lecture on the moral imperfections of Jesus, I felt that this movement was doomed. I am more convinced than ever that the message which the missionary or Christian lecturer carries to India and the Farther East should be the distinctively Gospel message. It ought not to lack those elements of positiveness which have always been the chief strength of Christian testimony. It should centre in Him, the historic Christ, who sums up all that is most blessed and most distinctive in our faith. It should build on the intellectual and spiritual foundations already laid in non-Christian lands, and not disturb those foundations. It should seek to better the edifice, but not to upturn or shatter the basis of truth which all the churches have united in planting. The messenger who goes to Asia to emphasize something else than the divine and ever-living Christ, who goes there to air his doubts or speak with uncertain sound before men who are already bothered with an excess of uncertainties, would better have stayed at home. This may be true also of those who emphasize minor

dogmas which do not belong to the catholic creed, those who magnify non-essentials while confronting a paganism whose superstitions and horrors ought to melt the church into unity ; and I would say the same thing of those who are the bond-servants of a Christian ecclesiasticism which at some points is as mechanical in its method of salvation as Hinduism itself. The evangelization of India can be achieved only by proclaiming the living Christ, and by an exemplification in brotherliness and righteousness of apostolic Christianity. Preaching the truth, the whole truth, and nothing but the truth, and preaching it in that love which is wise in distinguishing things that are great and essential from those that are trivial and secondary, the church will magnify the power of its testimony.

I have come to feel more strongly than ever that no limp type of Christianity can grapple successfully with such spiritual and moral problems as confront us in Asia. No mechanical ecclesiasticism, playing with lighted candles and clinging to exploded dogmas of exclusive churchly authority, can regenerate India. The Christianity needed must be wise and patient and sympathetic ; hospitable to all truth, and friendly to all goodness ; and, first of all, it must have in it the life-blood of the old evangel which Paul carried to Rome and the Puritans brought to America. It must be able to produce Christians who have nerve and fibre to make sacrifices, to endure hardships ; and who, casting aside any vain hopes of doing for Asia in a decade what sixteen centuries of European civilization have scarcely accomplished, are determined to keep at it till the work is done. This world of ours needs Christ—the whole Christ ; not a partial Christ ; not a Saviour who has no almighty

power to save ; not a Teacher overcome by human failings, and Himself conquered by death ; but the Christ of the Gospels—the one unique feature and element of Christianity ; the Christ of the Throne and the Cradle ; the Christ of the Cross and the broken Sepulchre ; the loving, suffering, atoning, risen, and ever-living Son of God, marching at the head of Christendom and of history, travailing in the greatness of His omnipotent redeeming affection ; the same yesterday, to-day, and forever.

## CHAPTER VI

### CHRISTIANITY AND BUDDHISM

INDIA has been the theatre, as well as the cradle, of other religions besides that strange amalgam which we call Hinduism. India is now ruled by a Christian sovereign. She was once ruled by Mohammedan emperors ; and, long before the times of the Moguls, Buddhist kings held sway over her broad domain. I find that some people among us have not clearly distinguished between Buddhism and the Hinduism out of which it sprang. Buddhism to-day is practically non-existent in India, although predominant in Ceylon and in Burma. The Buddhist and the Hindu of to-day, while they have much in common, are apt to hold opposing opinions in regard to the divine personality. While the Hindu boasts his doctrine of God, the agnostic Buddhist exploits his doctrine of man. During the sessions of the Parliament of Religions, even the omniscient newspapers were all the while confusing the faiths of the world. While that meeting was in progress, a Jew from the City of New York, who for years had been a member of the Committee of the Maha Bodhi Gaya Society, which has for its object the purchase by the Buddhist world of the temple of Gaya, where Gautama received his enlightenment, came to Chicago, and in a little company of Theosophists was received by Mr. Dharmapala into membership in the Buddhist community on the promise



of avoiding fleshly sins and leading a pure life. Imagine the astonishment of Mr. Mozoomdar, of the Brahma Somaj, the society of the worshippers of God, as he read in the papers the next morning that he, Mozoomdar, had received the night before a new convert to his faith! The distinctive feature of Mr. Mozoomdar's doctrine is his recognition of the spirit of a personal God in all life, in all religions, in all nations. A distinctive feature of most Buddhist philosophers of to-day, as of their master at the beginning, is agnosticism with regard to a personal deity. After the closing session of the Parliament of Religions, when all hearts were lifted and inspired as probably never before in their lives, I was driven home in the carriage with Mr. Mozoomdar and Mr. Dharmapala; and Mozoomdar, all aglow with religious emotion, said to his Buddhist friend: "Didn't you feel, didn't you realize in your own soul to-night the presence and the power of God?" And Dharmapala answered the inquiry with the words: "Why not be satisfied with one's happy feelings without trying to settle where they came from?"

A list of the popular mistakes and journalistic errors in regard to the fundamental facts and basal characteristics of the world-leading faiths would make it plain that America needs elemental and reiterated teaching on these important themes. I have heard the question: "Is not Mohammedanism the oldest of the world's faiths?" and also the inquiry: "Which are the more numerous, the Mohammedans or the Buddhists, in India?" And a leading journal of America described the platform of the Parliament as a place where Christian divines sat side by side with learned Hindu Punjabes! Buddhism is now a stranger in the land of its

birth ; and although it had a long and useful history in India, the Brahmans succeeded finally in driving out the followers of the gentle sage and saint, the greatest and holiest man that ancient India ever gave to the world. Buddha was retained as the ninth incarnation of Vishnu ; but the old gods whom Gautama ignored were not only restored to their former places in the Hindu mind, but came back in time even to the popular faith of the Buddhists themselves.

This evening, after halting a few minutes in Ceylon, we pass from the East, which to the Englishman is India, to the even more important Far East, which includes China and Japan. The mission which carried me to the one sent me also to the other ; and although I only skirted the great world of China, touching for thirty-six hours at Saigon, for twenty hours at Hong-kong, England's chief port in the Pacific, and twenty hours at Shanghai, one of the main centres of eastern trade, I had nineteen days in Japan, where my time, as in India, was given not only to public speaking, but also to the study of most interesting problems. I have been accustomed to think of India as a great banyan-tree, spreading out dark, wide, and gloomy, with many of its trunks decayed, a resting-place of unclean birds, and sombre with clouds that cover both the zenith and the horizon ; but Japan is a wild-cherry blossom, gleaming in the morning light of Western civilization. Japan represents the present and the future, and her brave, intelligent people abound with national hope and self-confidence. India represents the past ; and she moans with petulant melancholy over the splendors, fabulous or real, of a remote antiquity. Between India and Japan lies the hugest of nationalities, greatest and

most populous of all the world-empires, enslaved, dwarfed, and brutalized, but still the most potential, unused factor in the problem of the world's industrial and religious future.

Ceylon was to us the halting-place and stepping-stone in our voyage from the East to the Far East ; and in the long journeys from Colombo to Yokohama we skirted not only the continent of Asia, but also the world of Buddhism, a system multiplex as Hinduism itself, which rules, or at least prevails, in Ceylon, in British Burma, in Java, in Siam and Anam, in Nepal, in Thibet, Korea, and Japan, in the Island of Formosa, over which now floats the white and sun-bearing Japanese flag, and throughout all China, where it is mingled with Confucianism and Taoism. Of all the personal religions, Buddhism has thus far touched the greatest number of human souls ; although Buddhism has not the world-wide aspects and has not produced the world-wide effects of Christianity. Gautama was not only a teacher, but a propagandist ; and his strength as a missionary came not only from his order of preaching mendicant monks, to which multitudes attached themselves as lay brethren in order to attain Nirvana, but also from the attractiveness of his teaching of universal brotherhood, and, like Luther and John Knox, he preached to the people in their own language.

Gautama's system presents almost as great a variety of forms as Hinduism. It is sometimes atheistic, and then polytheistic ; now philanthropic, now philosophic ; now monastic, now even demonic, and allied to witchcraft and necromancy. It is well known that Buddhism in Japan captured and made use of Shinto, or the primitive national religion, for its own purposes ; just as it

stands ready to-day, according to one writer, "to absorb Christianity by making Jesus one of the Palestinian avatars of the Buddha." Original Buddhism—whose way of salvation has been called the little vessel or little vehicle "Hinayana," whereby, on account of its philosophic character, only a small number may cross the river of earthliness to reach the calm and passionless shores of Nirvana—has been succeeded or supplemented with a larger vessel or vehicle of salvation, the "Mahayana," the "Great Eastern" or "Campania" of Buddhist thought, in which the multitudes may find safe, if not comfortable, quarters in their passage over a stormy sea toward the same quiet harbor. We must not expect to find any uniformity in the teachings of Buddhists, for northern Buddhism has broken away from the original doctrine of Buddha in regard to Nirvana, "and glided into a belief in immortality and in a heaven so sensuous that it is hard to understand how its disciples can consistently call themselves Buddhists." It may be said that the Buddhism of the Shamans in the steppes of Tartary is as different from the original doctrine as the Christianity of the Abyssinians is from the teaching of Christ. This system has absorbed the superstitions of the lands where it now prevails, and has even become a partner with devil-worship in Burma. There are at least a dozen sects of Buddhists in Japan, some of which certainly teach the doctrine of salvation by faith. And Albert Réville has said of Buddhism in China that "it looks on first view like a simple modification of Taoism, which was its precursor and propagator. Its doctrine, which was not Taoism, but resembled it, and responded to the same needs in a more complete, mysterious, and imposing way, found a platform prepared

for it in many souls." (Albert Réville, "La Religion Chinoise," p. 104.) This gives us the explanation of the fact that Buddhism is the only doctrine of foreign origin which ever made notable progress in the Celestial Empire. And Professor Rhys Davids has written: "Not one of the five hundred millions who offer flowers now and then on Buddhist shrines, who are more or less moulded by Buddhist teaching, is only or altogether a Buddhist." And he adds that "to trace all the developments of Buddhism, from its rise in India in the fifth century B.C., through its various fortunes there, and its progress in the countries to which it spread down to the present time, would be to write the history of nearly half of the human race during the greater part of that period within which anything worthy the name of history is possible at all." (Rhys Davids, "Buddhism," p. 8.)

Since my return to America I have received an invitation to deliver an address, giving my "personal observations of the effects of Buddhism on the women of India!" Replying to this note, I said, among other things, that only a few hundred Buddhists were left in India. We must go outside of that land to study nineteenth century Buddhism. I met a few priests in Calcutta; and at Darjeeling I saw a Thibetan Buddhist, who was also a worshipper of the Hindu gods, bowing at a little shrine on Observatory Hill, in sight of the sublimest mountains of the world. The usual forms of Hindu idolatry were observed; and on trees about the altar were ten thousand paper prayers dangling from strings, and designed to keep off the demons. In the bazaars of Darjeeling we bought a Buddhist prayer-wheel, but not till we reached Ceylon did we meet any

great numbers of the Buddhist faith. The system of Gautama is dominant where the spicy breezes blow soft o'er Ceylon's isle. In Colombo we had the pleasure of a reception at the spacious and hospitable home of Don Carolis, father of Mr. Dharmapala, the Buddhist speaker who has been twice in America; and we found the family still grateful over the kindnesses which the son had received in this country. I was also honored with a call from the high priest of Buddhism in Ceylon, Samangala, a world-famous scholar, seventy years of age, teacher of Sanskrit and Pali in the Buddhist college, and an ecclesiastic who lives on friendly terms with the English bishop of Colombo, and with many of our chief missionaries. When I presented this courteous and yellow-robed priest to Mrs. Barrows, he turned away and said to his secretary: "Please tell them that I am not permitted to speak to a woman."

The Island of Ceylon has been twice forcibly converted to Christianity, once by the Portuguese and then by the Dutch; but this rapid, mechanical, military process, while it ecclesiasticized the people in a superficial way, did not win their hearts from the ancestral faith, and did not represent the true spirit of Christianity, which is now making slower, more important, and more permanent conquests. Of the three million people in Ceylon, the Buddhists represent sixty-two per cent., the Hindus twenty-seven per cent., the Mohammedans seven per cent., and the Christians more than ten per cent. One is struck after a few hours in Ceylon by the superiority of the civilization which Buddhism has created over that of Hinduism. You feel at once that the conditions of life are relatively better. Whatever may be said in criticism of the effects of Buddhism in China,

Japan, and elsewhere, I must give it the credit of saying that it has not plunged a people into quite such depths of misery and despair as has the ancient Hinduism. There are no tones of triumph and hope sounded by the Buddhist faith, I well know—nearly all its chords are minor, but something of its ethical humanity lingers here and there; and if it has not lifted nations out of animalism, it has not plunged them into such abysses of hopeless and universal misery.

In Wesley College, Colombo, I had my first opportunity of addressing a large number of Buddhists on the claims of Christianity; and while in Kandy I entered my first Buddhist temple, the famous shrine containing the sacred tooth of Gautama—a relic not one whit more impossible than many similar frauds exhibited in Christian cathedrals of Europe. This tooth—a piece of ivory two inches long, and not quite an inch wide—may have belonged to a crocodile; and when I spoke of its extraordinary size to the attendant, he informed me that the books of their religion told them that Gautama Buddha was eighteen feet in height! Kandy, more than two thousand feet above the sea, is perhaps the loveliest spot that human eyes ever looked upon. The placid lake, the flower-covered hill-sides, the gentle mountains, the wonderful luxuriance of nature! Who can forget the ever-pleasing prospects of the region which tradition claims to have been the scriptural paradise? The force of nature here exhibited in the vegetable world surpasses anything elsewhere to be found. In the world-famous gardens one may look upon two hundred varieties of the palm-tree, at all the more noteworthy products of tropical lands, and may gaze with astonishment and almost terror at the gigantic sheafs of Malacca

bamboos, each a tree in itself—a cluster a hundred feet in circumference, shooting into the air like a botanical geyser, one hundred and one hundred and twenty feet, indicating on the part of nature a vigor, a violence—I almost feel like saying, a venomousness—of life which I have not seen paralleled elsewhere. What the Himalaya Mountains do to impress the mind with the power of the Creator, is accomplished by these vegetable wonders of Ceylon, in astonishing the mind by the active presence of creative life. Man's feebleness and helplessness in the presence of such a wondrous vitality may have had a permanent influence over religious thought. Nature is prodigious, prolific, all-powerful. The ever-beating sea, the drenching storms, the unparalleled fecundity of the soil—what is man after all, but a plaything in the midst of scenes and forces like these? But there is a friendliness apparent in much that Nature does in tropic seas quite in contrast with the apparent hostility of northern cold and the forces which, while they fight human comfort, call forth the active energies of the hardy races of men. The presence in Ceylon of men of northern energy has humanized and civilized the tropic wildness of the island, and so the moral forces of Christianity will yet energize the Singhalese and Tamil races which make the bulk of that population. One morning, waking from sleep in Kandy, I heard the monotonous beating of drums at the neighboring temple, calling the early worshippers to prayer in a service which recognizes no God. The music, so strange, and weird, and sensational, stirred my heart with a feeling of profound pity; and yet it sent my imagination off in a wide flight over many Eastern lands. I heard in it the echoes of plaintive voices that have sounded over the



Indian plains down many weary and woful centuries; and I knew that such music, monotonous and mechanical, but far from meaningless, then stirred hundreds of millions of hearts in that far Eastern world to which my steps were soon to be tending.

This evening we shall endeavor to bring into comparison Buddhism and Christianity. Most of us are aware that these religions are independent in their origin. Scholarship asserts that there is no evidence that the evangelists borrowed anything from Buddhism, or knew anything about it. Professor Rhys Davids finds no proof of any actual and direct communication of any of the ideas common to Buddhism and Christianity from the East to the West. Professor Kuenen expresses the general scholarly conclusion in saying that "we must abstain from assigning to Buddhism the smallest direct influence on the origin of Christianity." We have lives of Christ, we have four biographies of Jesus; and the ablest scholars are generally agreed in assigning at least the first three, or synoptic, Gospels to the first century of our era. The life of Buddha which modern scholarship has been able to extract from the legendary extravagances gathered about the Indian sage is meagre, and rich with uncertainties. The traditions current in the northern and southern Buddhist churches contradict each other. But even if we select only those in which they are agreed, and which were adopted as canonical by the Council of Patna, about 240 B.C., as the basis of his life, the facts are comparatively few—marvellously so when compared with the abundance of our trustworthy information regarding the life of Him who was not merely the Light of Asia, but the Light of the World. For hundreds of years after Buddha's death nothing

was written down ; all was transmitted by word of mouth. It has been said of the "Lalita Vistara"—the standard Sanscrit work of the northern Buddhists on the life of their master, or rather the early life of Gautama down to the time when he began his public teaching—that this extravagant fiction, or these wild fantasies, as Oldenberg calls them, so far as real proof can be found, did not exist in the present form before the year 600 of our era. Even those who are familiar with the Apocryphal Gospels, with all their fantastic extravagances, can hardly imagine, if they have not read them, how grotesque the oriental mind has been in weaving its fictions about the birth and temptations and achievements of Buddha. Some of these have been deftly woven by Sir Edwin Arnold into his popular poem, which is about as trustworthy as a life of Gautama, it has been said, "as would be a history of our Lord that was compiled indiscriminately from the New Testament, the Apocryphal Gospels, and the myths of the Middle Ages." (T. Sterling Berry, "Christianity and Buddhism," p. 29.)

"The Birth Stories of Ceylon" represent him as having been born five hundred and thirty times after he became a predestined Buddha. We read that he was born eighty-three times as an ascetic, forty-eight times as a monarch, forty-three times as a Deva, twenty-four as a Brahman, eighteen as an ape ; as a deer, ten ; an elephant, six ; a lion, ten ; at least once each as a thief, gambler, a frog, a hare, and a snipe. He was also embodied in a tree. But, as a predestined Buddha, he could not be born in hell, nor as vermin, nor as a woman. Spence Hardy has said : "He could descend no lower than a snipe !" The northern legends of his births are far more fantastic than anything in the

Apocryphal Gospels. And at the time of his temptation under the Bo-tree, according to the Northern Scriptures, Satan came to him mounted on an elephant sixteen miles high, and surrounded by an encircling army of demons twelve miles deep. "The later Singhalese books make him do wonders with a bow which one thousand men could not bend, and the twang of whose string was heard for seven thousand miles ; and they say : 'The prince also proved that he knew perfectly the eighteen arts, though he never had a teacher, and he was equally well acquainted with many other sciences.'" (Rhys Davids, "Buddhism," p. 14.)

The date that used to be accepted for Buddha's death is 543 B.C., but Rhys Davids makes it nearly a century later ; while Sir Monier-Williams puts the year of his birth at about 500, which would bring the year of his death down to 420. But, since the Hindu mind has no idea of chronology, and since we have nothing like contemporary or nearly contemporary accounts of his story, we need not be surprised at this. We certainly must reject the theory which has been learnedly advanced that he was only a myth. Furthermore, we ought to remember that, whereas Christ Himself and His history are the substance of the Gospel record, it is quite otherwise with Buddha. "There are only fragmentary notices of his personal story." The only exception which deserves to be made is this, that Buddha's words and deeds in the last days of his life are minutely and lovingly recorded. And, later in the lecture, I shall give you an account of his death, as described in the "Book of the Great Decease," where we tread on fairly substantial historic ground.

I shall now try to tell you the main facts in the life

of this most illustrious son of India, remarking, however, that in comparing the legends which gathered about Buddha with the authentic and historic accounts of Christ, we see mainly divergencies; and when "we are confronted with the statement that in the Gospel history, as it has been handed down to us, legend has prevailed over fact, it is important to be able to point to a case in which such a process actually occurred; for it is by a comparison of this kind that we can most plainly see how untenable the mythical theory becomes as an explanation of the records of the New Testament." (Berry, "Christianity and Buddhism," p. 51.)

Probably some time in the sixth century before the shepherds were rejoicing in Bethlehem over the newborn King of the Jews, there was born in India, more than a hundred miles from sacred Benares, in the town of Kapilavastu, a son who rejoiced the heart of the Rajah who was his father and of the mother Maia, beautiful as the water-lily and as pure in mind as the lotus, who within a few days passed away from the sorrows of life. His father was of the tribe of the Sakyas; and the name of the family was Gautama, and the name of the son was Siddartha. And afterward, when he became a monk, he was called Sakya-Muni, the monk of the Sakyas. It was not until after his great experience beneath the fig-tree that he became Buddha, the enlightened one, the truly wise, or the awakened. As Nazareth, where Jesus was brought up, was comparatively remote from the centre of Jewish civilization, so Siddartha's early home was "far from the site of Vedic culture." "In fact," says Professor Hopkins, "where Gautama lived there was rather more respect paid to the ascetic than to the priest. Gautama was most fort-

unate in his birth and birth-place. An aristocrat, he became an ascetic in a land where priests were particularly disregarded. He had no public opinion to contend against when, later, he declared that Brahman birth and Brahman wisdom had no value." (Hopkins, "Religions of India," p. 303.) When Siddartha was born, under the lofty satin-tree in the garden of the Lumbini, according to Buddhist legend, "all the worlds were flooded with light. The blind received their sight, by longing to see the coming glory of the Lord; the deaf and dumb spoke with one another of the good omens indicating the birth of Buddha. The crooked became straight; the lame walked. All prisoners were freed from their chains, and the fires of all the hells were extinguished. No clouds gathered in the skies, and the polluted streams became clear, whilst celestial music rang through the air and the angels rejoiced with gladness. With no selfish or partial joy, but for the sake of the law, they rejoiced, for creation engulfed in the ocean of pain was now to obtain release. The cries of beasts were hushed; all malevolent beings received a loving heart, and peace reigned on earth. Mara, the evil one, alone was grieved and rejoiced not." ("Birth Stories," p. 64.) The accounts agree that Siddartha was distinguished for purity of life, for intellectual power, for bodily vigor, and that he was happily married at an early age to the daughter of a neighboring Rajah. He experienced life on its brighter and more beautiful sides, but was not satisfied. A noble unrest took possession of his soul. He saw age, sickness, death, and the myriad forms of sorrow about him, and he began to ask the nineteenth-century question: "Is life worth living?" He was possessed with the prevailing belief in reincarnation, and it was "in

order to free himself from future returns of these ills, that Gautama renounced his home." (Hopkins, p. 302.) Even the birth of a son had not satisfied and contented his heart. And, looking around him, he felt that only the ascetic, the man who had given up human ties and relationships, was superior to the depressing influences of time and the degradation of the body. And, thus, at the age of twenty-nine he made what has been called the Great Renunciation. He left his home, his wife, his princely dignities, and went off, not knowing whither he went. This great act has touched the heart of mankind; and it finds its parallel in the lives of multitudes who, in Christian and other lands, moved by the same unrest, and faint with the "weary weight of all this unintelligible world," have looked to the desert, to monastic seclusion, to the ascetic life for release, believing that the Divine Spirit was summoning them out of the world to save the soul. And there is a universal truth underlying this exaggeration, which Goethe has uttered most impressively:

"Renounce, renounce, renunciation,  
Such is the everlasting song  
Which in the ears of all men rings,  
Which every day our whole life long  
In brazen accents hoarsely sings."

"That night at midnight," we are told, "Buddha sent his charioteer for his horse, and whilst he was gone he went to the threshold of his wife's chamber, and there, by the light of the flickering lamp, he watched her sleeping, surrounded by flowers, with one hand on the head of their child. He had wished for the last time to take the babe in his arms before he left, but he now saw

that he could not do so without awaking the mother." (Rhys Davids, "Buddhism," p. 31.) Buddha was alert to save his own soul; and, taking the garments of a beggar, he went to one famous teacher and then to another, to learn what Brahmanism had to impart concerning the way of escape from life and of union with the Universal Spirit. How different from the discipline to which Jesus voluntarily submitted Himself! The Prophet of Nazareth never withdrew from the relationships of human life and from human society in order to save his own soul, or to discover wisdom whereby he might save mankind. Buddha was disappointed in the search. His six years of asceticism did not give him emancipation, and he afterward said: "If any other man thinks that he may trust for salvation to the works of merit and self-mortification, I more." He had attempted everything which the Brahmans prescribed—concentration of mind, Yoga-discipline, self-torture, and starving himself nearly to death, until he reduced his daily allowance of food to a single grain of rice; all this was a failure, and finally, in self-disgust, he began to eat like other men, even though his five disciples abandoned him as an apostate. He was now tempted to return to his family, but he wrestled with the temptation and with other spiritual trials. Abandoned by his friends, tempted by the allurements of home, depressed by his failures, he wandered out toward the banks of a river, and having received his morning meal from the daughter of a neighboring villager, he sat down under the shade of a great fig-tree, which was thenceforth to be revered by all his followers as the Bo-tree, or tree of enlightenment, of divine wisdom, and to be deemed by them as holy as is the Cross to the followers of Jesus. There he remained,

doubting, debating, sorrowing. Was there no peace anywhere? Must he return defeated, and live the life of other men? Through all that day and through all the night, and through many days and many nights, according to some, he sat there till the great victory came, till he beheld the open secret by which he was to move the world, that not by works of penance and self-mortification in which he had trusted (his pride in regard to these was crucified), but that by the extinction of desire not only through inward discipline, but through love to others, were peace and salvation attainable. "Before the simplicity and power of this way of salvation, salvation from the lower self, especially from the craving of continuous personal life, sacrifices and penances lost their efficacy and the Veda its supernatural authority." (Grant, "Religions of the World," p. 114.) In that enlightenment which he had attained he saw the artificiality of caste, and he thought he saw that God was unnecessary. To him was given a partial truth with which to move the minds of men away from the errors inherent in Brahmanical worship and discipline; and from the moment of his enlightenment life became a new thing. But though we may say "the desert rejoiced and the wilderness became vocal with praise," Buddha was wanting in just that support and exaltation which a knowledge of God would have given him. He felt his loneliness, his separation by a vast remove from the beliefs of his people; and it appeared to him well-nigh impossible at first to go to his fellow-countrymen with teachings so incomprehensible and strange.

It was undoubtedly a great hour in the history of the human soul when Buddha became enlightened by his partial visions of truth. And what was the truth which



he came then to believe? What was the wisdom which, out of pity to mankind, he was later moved to declare?

I. Birth is sorrow, age is sorrow, sickness is sorrow, death is sorrow, clinging to earthly things is sorrow.

II. Birth and re-birth, the chain of re-incarnations, result from the thirst for life, together with passion and desire.

III. The only escape from this thirst is the annihilation of desire.

IV. The only way of escape from this thirst is by following the Eightfold Path: Right belief, right resolve, right word, right act, right life, right effort, right thinking, right meditation.

Now men deny the complete originality of Buddha's discovery, and may trace resemblances between his doctrine and what had preceded him, and yet it must be confessed that he rose away above Brahmanism as generally taught and practised by the discovery of his method of emancipation through inward discipline and love, rather than through asceticism and sacrifice. It may seem to us strange that his teaching inspired any joyful enthusiasm, and that it sent forth disciples to preach the gospel of Buddha; but it did. They found comfort in his truth, and his progress was like that of a king at whose approach prisoners escape from confinement. He won back his five apostate disciples, and called to him, unlike Jesus, many who were mighty and noble and learned. "It is the rich youth of Benares that flock about him, of whom sixty soon are counted, and these are sent out to all lands to preach the gospel, each to speak in his own tongue; for religion was from this time on no longer to be hid under the veil of an unintelligible language." "And, in their early zeal," as

Dr. Kellogg has said, "the Buddhists put many Christians to shame." Men learn from him that neither pleasure nor asceticism is the way that leads to salvation, but the middle path which he had found between those extremes. He organizes his church or society of monks, who take upon them the ten vows—not to kill, not to steal, to abstain from impurity, not to lie, to abstain from intoxicating drinks, not to eat at forbidden times; to abstain from dancing, singing, music, and stage-plays; not to use garlands, scents, or ornaments; not to use a high or broad bed; not to receive gold or silver." And while these commands are not new, the whole discipline of life is taken out of the hands of the Brahmans, and Buddha makes the lowest equal to the highest. Though his own success depended largely on his alliance with the mighty, he gave the people the opportunity of salvation, not through life-long torture, not through ritual and unintelligible liturgies, but through the humaner method of purity, compassion, and equality. Buddha said: "He that is pure in heart is the true priest, not he that knows the Vedas. Like unto one that standeth where a king hath stood and spoken, and standing and speaking there deems himself for this a king, seems to me the man that repeateth the hymns which the wise men of old have spoken, and standing in their place and speaking deems himself for this a sage. The Devas are nothing, the priests of no account, save as they be morally of repute. Again, what use to mortify the flesh? Asceticism is of no value. Be pure, be good; this is the foundation of wisdom—to restrain desire, to be satisfied with little. He is a holy man who doeth this. Knowledge follows this." (Hopkins, "Hinduism," p. 319.)

Christ, the Saviour of the world, continued His ministry about three years; Lord Buddha, as he is styled, nearly fifty years. Jesus gathered about Him a few hundred disciples; Buddha, many thousands. The ministry on the banks of the Ganges was more fruitful apparently and successful than that on the banks of the Jordan. He who prayed and toiled in sight of the snow-peak of Hermon lived a sterner and more sorrowing life than the mild Indian sage whose eyes rested on the snow summits of the Himalayas. Jesus and His doctrine were beset by malignant and ceaseless antagonisms, while Buddha's ministry was scarcely opposed in its constant triumph. The Prophet of Judea saw the Cross before His eyes, and went resolutely up to Jerusalem to be crucified. The Prophet of Kapilavastu met his earthly end through sickness, which the "Blessed One," mindful and self-possessed, bore without complaint. In his farewell address he said to his beloved companions, Ananda and the rest, "Be ye lamps of yourselves. Rely on yourselves. Hold fast to the truth as a lamp. Seek salvation alone in the truth." And perceiving that death was near, he said: "He who gives away shall have real gain. He who subdues himself shall be free of passion. The righteous man casts off sin; and by rooting out lust, bitterness, and delusion, do we reach Nirvana." Weary and laying himself down on his couch, between the twin shala trees, the Blessed One reposed while heavenly songs came wafted from the skies. And when his followers wept at his approaching death, he said: "Why should I preserve this body of flesh, when the body of the excellent law will endure?" And Ananda, suppressing his tears, said to the Blessed One: "Who shall teach us when thou art gone?" And

the Blessed One replied, "I am not the first Buddha who came upon earth, nor shall I be the last. I came to teach you the truth, and I have founded on earth the kingdom of truth. Gautama Siddartha will die, but Buddha will live; for Buddha is the truth, and the truth cannot die. He who believes in the truth and lives is my disciple, and I shall teach him. The truth will be propagated and the kingdom will increase for about five hundred years; then for awhile the clouds of error will darken the light; and in due time another Buddha will arise and he will reveal to you the self-same eternal truth which I have taught you." Ananda said: "How shall we know him?" The blessed One said: "The Buddha that will come after me will be known as Maitreya, which means, He whose name is kindness." And later the Holy One said: "I have first broken the egg-shell of ignorance, and alone in the universe obtained the most exalted universal Buddhahood; thus, O disciples, I am the oldest, the noblest of these. Behold, now, brethren, I exhort you, saying, Decay is inherent in all component things, but the truth will remain forever. Work out your salvation with diligence." (See Dr. Paul Carus's "The Gospel of Buddha.") This was the last word. He fell in deep meditation, and, having lost consciousness, passed peacefully away. When the Blessed One entered Nirvana there arose, at his passing out of existence, a mighty earthquake, terrible and awe-inspiring; and the thunders of heaven burst forth, and of those of the brethren who were not free from passions some stretched out their arms and wept, and some fell headlong on the ground in anguish at the thought: "Too soon has the Blessed One died! Too soon has the Happy One passed away from existence!

Too soon has the Light of the World gone out!" To find anything parallel with this, we must go to the dungeon and death-bed of Socrates.

Perhaps the fundamental distinction between Buddhism and Christianity may be discerned in these characteristic texts. Buddhism says: "Be a refuge to yourselves." Christianity exclaims: "The eternal God is thy refuge." Buddhism, as Principal Caird has written, "may be taken as the *reductio ad absurdum* of subjective religion." ("The Evolution of Religion," Vol. I., p. 366.) Thus, indeed, it shows its one-sidedness and its fatal deficiency. It rendered a service, and a great service, to religion; but was it not after all largely a negative service? We may believe, with Dr. Fairbairn, that, on account of its high ethical spirit, it was more theistic than the Brahmanism which had driven God out of morality into ritualism; but it certainly divorced two elements which Christianity binds indissolubly together. That he never gained the idea of a personal and self-existent God; that his spiritual genius did not build on that truth the moral and rational evidences for which have commanded the assent of the supreme minds, and, it may almost be said, of the universal mind of our race; and that he trusted so completely to certain philosophic abstractions and to certain theories of the soul which have gained only a local acceptance, reveals to us at once the limitation of this saintly sage and of the system which grew out of his doctrine. The Prophet who is also the Priest and the King of the Christian faith brought into human life a new sense and certainty that God is love. His foremost and fundamental teaching was of a sympathetic, all-compassionate, divine Father, to whom every soul, however

wayward, misguided, and sinful, may come with absolute confidence. Men might have felt before the coming of Christ the truth of Browning's logical inquiry: "He that created Love, shall He not love?" But Jesus furnished to this truth new and overwhelming argument and evidence in Himself, as the very disclosure of the divine Fatherhood, and breathed the breath of life into what otherwise would have been an unmeaning phrase. He alone is responsible for persuading men to-day that God is our Father, and far beyond the bounds of Christendom the faith has gone which is beginning to harmonize the teachings of many races and religions. There is no doubt among the extremest unbelievers and wildest socialists of our time that Jesus Christ manifested His love toward all men, and that His was the spirit of the broadest and most impartial affection; and Jesus does not represent a different attitude of mind or a different temper of heart from that of the divine Father. The identity of the two is what He always teaches. Gautama's doctrine was fundamentally ethical, and he founded a brotherhood which did service in breaking down the barriers of caste; but Christianity's doctrine of brotherhood is made permanent and rational as an essential part of a divine Fatherhood. Destroy the Pater Noster as humanity's fundamental creed, and brotherhood is gone, or, at best, we are a fraternity of aliens, a community of exiles; we are certainly beggars, who have no common heavenly bond holding us together in reverent dutifulness. We must give up, as Buddhism did, the hope of human progress, and expect our civilization, if not stagnant as has been that of Asia, then to become like that of ancient Rome, where class was arrayed against class, where selfish-

ness clashed against selfishness, and where, as faith in the divine died out, men became more and more hopeless and satanic.

Of course, in Buddhism there is absolutely no knowledge of forgiveness of sins. Human life does not breathe the atmosphere of divine Fatherhood, but groans under the dominion of inexorable and implacable laws; and it is no relief to look out upon the world as a world of misfortune, rather than a world of sin. The touch of divine pity is wanting. But Buddhism has never remained for a long time faithful to the fundamental agnosticism. The gods came back, and, with the return, men prayed, and have accepted here and there some substitute for God; and what was in the beginning a great ethical movement has had the most fantastic developments of formalism in prayer and worship. "Buddhism," it has been said, "is the only religion that has invented praying by machinery, or what Carlyle calls 'the rotary calabash system!' Cranks, winds and waters are enlisted in the service, the object being to store up merit by incessant repetition of prayer. A rich harvest awaits the American or European trader who first introduces dynamos into those countries!" (Grant, "Religions of the World," p. 132.)

Original Buddhism, without any doctrine of God, is also without a true doctrine of the soul. The soul is not an entity; we are not being so much as becoming, because we are never the same two consecutive instants. The soul is the result of the combined action of material properties, sense, abstract ideas, propensities. And since, as Buddhism teaches, the inborn element of desire has a tendency to lead men into evil, and since guilt hangs upon the issues of a former life, there is a rest-

less and uncontrolled force in the soul which must incarnate itself in other forms hereafter; and what is left is called *Kharma*—the act, the doing—man's record involving the consequences and liabilities of his deeds, his score that must be settled. And it is *Kharma*, this flame of the soul, that must enter some other being, divine, human or beastly. Thus, Buddhism involves the teaching that responsibility is transferred to this other. The goal which made Buddha's teaching a dubious gospel is *Nirvana*, which involves, according to the usual interpretation, the extinction of love and life as the going out of a flame which has nothing else to feed upon. Whether *Nirvana* means the extinction of the evil passions and of delusions which may be attained in this life, as Buddha attained it under the Bo-tree at the end of his spiritual struggle; whether it means absorption into infinite *Brahma*; or whether we agree with Rhys Davids, that utter death with no life to follow is the result of, but is not itself *Nirvana*, practical Buddhists care little or nothing for the theory, or the various theories, for what they hope is a better birth and an improved transmigration, either in the heavens or on earth. Buddhism insists on the essential evil of existence, Christianity on the essential good of life. Salvation with the Buddhists is not to be. As Dr. Schroeder has written: "Death in Buddhism is the wages of life, but in Christianity it is the wages of sin. Buddha redeems from life, Christ from sin."

The subtleties of Buddhist metaphysics and the doctrines of the Buddhist ethics have had a most voluminous expression in the scriptures which the disciples of Gautama have heaped about the facts and legends of his life. In the great council called by Asoka, often



named the Buddhist Constantine, but a better man than the shrewd and savage Roman emperor, the Buddhist canonical scriptures, or those of the southern church, were settled; but it was not until 88 B.C. that the three Pitakas, the boxes or baskets, as the scriptures in Ceylon were called, were committed to writing in that vernacular form of the Sanscrit which is known as the Pali. They have since been translated into many languages, such as Chinese, Tibetan and others. And "the copy in nineteen volumes lately presented to the University of Oxford by the King of Siam contains, as Max Müller has said, 'the Pali text written in Siamese letters,' but the language is always the same; it is the Pali, or the vulgar tongue, as it was supposed to have been spoken by Buddha himself about 500 B.C." (*The Nineteenth Century*, September, 1895, p. 502.) A copy of the Buddhist scriptures, which I had the pleasure of receiving a few years ago, is in four hundred volumes. Professor Max Müller has recently described for us the Kutho-Daw, "which is a Buddhist monument near Mandalay, in Burma, consisting of about seven hundred temples, each containing a slab of white marble, on which the whole of this Buddhist bible, the whole of their eight millions of syllables, have been carefully engraved. The alphabet is Burmese, the language is Pali. Well may the Buddhists say that such a bible on white marble cannot be matched in the whole world. I am glad it cannot. Think of the expenditure of labor and money, and what is the result? A small copy of the New Testament our University Press turns out for a penny a copy is more useful, has more power for good in it." (*The Nineteenth Century*, September, 1895, p. 503.)

And surely the practical results of Christianity justify

this eulogium. I am not in the least disposed to minimize the benefactions of any of the Oriental faiths. "Surely we may trace," as Dr. Berry has said, "even in this strange development of human thought, part of the Divine discipline by which this race of men was being tutored and trained for higher life and fuller revelation. Nor need we doubt but what the Eternal Father who created them, who determined their appointed seasons and the bounds of their habitation, so that they might feel after Him and find Him, saw in their creed and in their philosophy something more than grotesque mistakes and irrational conceptions." (Berry "Christianity and Buddhism," p. 25.) Buddhism wrought much splendid work. It made great progress, it breathed peace and good-will, it built hospitals for men and beasts, it taught self-sacrifice and tolerance, it deprecated war, favored compassion, and pronounced against avarice. The strength and the glory of Buddhism are its ethical system. Its philosophical creed may be puerile and its discipline artificial, but its moral code appeals to the conscience. It maps out the middle path, the *via media*, and proclaims that the way to perfect peace is the way that no unrighteous man can enter and no unclean man can attain. Buddhism preached a type of morality to which the old Brahmanism was a stranger. Ethical elements are universal and enduring. There are many indestructible elements in Buddhism. The substitution of real for ceremonial righteousness was a great gain. But the end of all Buddha's efforts was to avoid that which the Christian aspires to—intense, conscious, personal blessedness. Buddhism commends itself to many on account of its marked individualism; its magnifying of the human in-

telleet, and the powers of the human will ; its glorifying the religion of humanity, and the relief of bodily distresses. But its weakness is the perverted judgment which, failing to recognize or care for the anguish of the human spirit when mastered by guilt, lays emphasis on the importance of worms and reptiles and insects and whatever possesses life. To the question of Christ : " Are ye not of more value than many sparrows," Buddhism, it has been said, would be compelled to give a doubtful answer. While this system has given to large areas of Asia gentleness of manner and kindness to animals, it has never developed the stronger forms and the completer types of manhood, and has conspicuously lacked the power of continuous progress. Ferguson has claimed that " no Aryan race, while existing in anything like purity, was ever converted to Buddhism, or could permanently adopt its doctrine," and the same assertion has been made of it in regard to Semitic nations. How could it be otherwise with a faith which fails to link humanity with God ? Buddha himself seemed to have only a faltering faith that his " gospel " was to conquer the world. Nothing rings out like the declaration of Jesus : " And I, if I be lifted up from the earth, will draw all men unto Me." Buddha said : " So long as the brethren shall exercise themselves in the sevenfold higher wisdom, that is to say, in mental activity, search after truth, energy, joy, peace, earnest contemplation, and equanimity of mind, so long may the brethren be expected not to decline, but to prosper." (Mahâ-Parinibbâna-Sutta.) But the Christian Gospel strikes a higher and more hopeful note than saying, " Be good, for it is good to be good." It identifies the practice of the most perfect ethics with love and loyalty to

the most perfect Being, and binds the human soul to the heart of God. No wonder that the progressive power of Buddhism has waned and its spirit seems to many of its disciples nearly exhausted. The Christian message is far more and better than an ethical creed. If the life-work of Jesus had ended with the Sermon on the Mount, His career would have much more closely resembled that of Buddha. But the Jesus who taught us the perfect law, gave us also the Gospel which centres in divine love, forgiveness, and redeeming mercy. The message of Buddha, which is a strange mingling of humanitarianism and scepticism, is not able to fulfil the brilliant promises of its beginning, and to render radical and permanent services to the human spirit, even as the premium which it put upon mendicancy and celibacy shows that it cannot work out the noblest fruitage and the best results. Making all allowances in the reports which come to us from careful Christian missionaries who have had years of observation, we may rightly say with Dr. Marcus Dodds, "Buddhism has notoriously failed to make man moral, and it is not enough that a religion provide healthful, moral teaching—it must also furnish us with a most powerful moral energy." We are saved by hope, and surely it is not a hopeful view of life which Buddhism in its best form and teaching presents to mankind. And perhaps its gloomiest presentation is that of one of the pictures which I have examined in an interesting collection \* in the University of Chicago. A great tree overhangs an abyss; a thread is tied to the giant limb; attached to this cord, half way down to the sea, is a man. He looks below him and there is the howling abyss, with a sea-monster

\* Made by Dr. Edmund Buckley.

ready to devour him ; he looks above him and an equally ferocious monster crouches on the limb, while two mice, one white and the other black, representing day and night, are gnawing at the thread by which he is suspended.

“In no religion,” it has been truly said, “are we so constantly reminded of our own as in Buddhism, and yet in no religion has man been drawn away so far from the truth as in the religion of Buddha.” Many have been impressed by St. Hilaire’s eulogy of Prince Siddartha : “His life had no taint ; his constant heroism equals his convictions, and, if the theory which he preconceived was false, the personal example which he gave was irreproachable.” And yet, since through the early years of his life he lived in what, according to his own teaching, was heinous sin, we have no historic right to say, even of Buddha, that he takes rank with Jesus in the perfection of his holiness. Gautama, after his enlightenment, was at first undecided whether he should keep his new faith to himself or proclaim it to others. Not so Jesus. Buddha made discoveries ; the Christ revealed what was from within. Buddha taught the vileness of the human body ; Christ its sacredness. The system of Buddhism tells man that there is no perfect peace or unalloyed happiness, and that he may live millions of ages and not be free from fear unless he attains to the fate of unconsciousness. We can explain Buddha without the miracles which later legends ascribe to him. We cannot explain Christ, either His Person, or His influence, without granting the truth of His own claim that He did the supernatural works of His Father. Only His resurrection accounts for the rise and continued existence of His Church. The claims which He

made, over-passing infinitely those of any former prophet, could have been sustained only by a divine Hand. Christianity has points of similarity with many of the great faiths, but its points of divergency and indisputable, decisive superiority are those that indicate its supernatural origin and accompaniments. We must go to Palestine and not to India to find a perfect Man, a perfect Teacher, and the only Saviour.

My conviction of the woful failure of Buddhism, derived from travel in Eastern lands, has not destroyed my love and honor for the foremost reformer and sweetest saint in the non-Christian world; but his mistakes and limitations have appeared to me more conspicuous than ever, and his errors and his partial truths indicate the need of someone who could reveal to us authoritatively both God and man and show in Himself the perfect harmony of ethics and piety. The Prophet of Nazareth rises unspeakably higher than the Prophet of Kapilivastu. Multitudes in many lands, turning from the formula for all Buddhist neophytes: "I take my refuge in Buddha, in Dharma (the law), in Sangha (the order)," are finding refuge in the Christ, are finding anchorage in His love and victory through His cross and resurrection. I deem it a great mistake for the Christian missionary not to appreciate to the full all that Buddha was and did. "Any fragment of truth which lies in a heathen mind unacknowledged is an insuperable barrier against conviction; recognized and used, it might prove a help." (Ellinwood, "Oriental Religions and Christianity," p. 101.) I go farther and express the conviction that the Christian world must fully learn and teach that God is the God of the whole earth, and that He has not been unmindful of the peo-

ples who have wandered away from truth and knowledge. "It would seem very hard," it has been said, "to rid the minds of men of the old Jewish idea that God is only a national deity; national means in this sense that He reserved all His favors for one nation and all His judgments for the rest of humanity." (Dr. Berry, "Christianity and Buddhism," p. 9.) There have been elements of the Gospel scattered and imperfect in all the religions, and Buddha and his law, like Plato and his philosophy, and Moses and his priesthood, may all yet be seen to be school-masters leading to Christ. I have come through recent knowledge and experience to believe more firmly than ever that Christ is great enough to gather up into Himself all that is best outside of Christendom; that He is the fulfilment as well as the inspiration of the truth and goodness which, in imperfect forms, are yet discoverable there. And in the last few years many have learned that the Christ whom we have linked only with Bethlehem and Calvary, and chiefly with the lives of church-members in English-speaking nations, has been working everywhere by His Spirit. Oh! how this broadens our vision and makes it our duty to freely recognize what we once were afraid to see and proclaim, the universal, or all but universal, prevalence of certain generic ideas which, masked under other names and mingled with much of error, point to such realities as God, duty, sin, holiness, immortality! To acknowledge this we once thought would dishonor and render comparatively useless the Christian Gospel, but now we know far better, and we claim for Jesus our King all truth and goodness everywhere, and we go to the nations and proclaim the larger Christ as the fulfilment of the fondest hopes and ideals of the whole world.

## CHAPTER VII

### CONFUCIANISM AND THE AWAKENING OF CHINA

IN passing to-day from Hinduism to Confucianism, we reach a new area in the Asiatic mind. Going from the banks of the Ganges to the shores of the Yangtse-Kiang, we leave the realms of imagination and enchantment for those of commonplace and of prose ; we leave a people who are profound in philosophy and affluent in fancy, for a race which has a history and believes in history, for a nation strong in social economics, in useful inventions and the practical applications of knowledge. In speaking of Confucianism, we are to speak of a civilization which is inveterate in its ideas, plodding, utilitarian, practical, immobile, persistent ; a civilization that dwells in the past and worships the past, which is rational and workaday, and gives us the most remarkable illustrations in history of arrested development. China may be properly described as "an old man still lying in his cradle."

We are in the habit of eulogizing the Sunrise Kingdom of Japan, and of contrasting with it the sunset splendors of the Celestial Empire ; but the Japanese, with all their quickness and mobility, with their splendid aptitudes for science and progress, are in many respects inferior to the more intellectual, more persistent, and more creative minds of their Chinese enemies. Confucianism moulded to a degree the military literati of



Japan, but it has been said that "while the Japanese for a thousand years only repeated and recited, merely talking aloud in their intellectual sleep, but not reflecting, China was awake and thinking hard."

One cannot even skirt the coasts of China, touch for a few hours at the great port cities, look into the multitudinous streets and alleys of Shanghai, or see the swarms who live and toil and die in the boats at Hong-Kong without an impression of the vastness of that greatest of empires which lies back of the iron-bound sea-coast. The river Yangtse at its mouth is an Amazon, and fifty miles from its mouth one cannot see the shore on either hand as he sails toward Shanghai. This river gives access to the homes of one hundred and seventy-five millions of people, more than dwell in the area of any other stream. And then the Chinese appear like a strong and busy people, industrious, frugal, capable, and one marvels that such a nation should have been overthrown in the recent war by the upstart Japanese, until he realizes the condition of the Chinese Government, the nature of the army that opposed the trained riflemen of Japan, an army which fought its battles, not with fire-arms, but with fire-works. The Chinese idea of war is to beat the drum, wave flags and umbrellas, send off rockets, shoot arrows, and scare the enemy. It is a favorite expression on the part of some Chinese officials to say, when accounting for Japan's recent surprising victories, that the Dragon sleeps. It is true indeed, and the dragon is no inapt symbol of China. The huge monstrous and somnolent mass of humanity has been plunged for ages into a sleep so profound that only the trumpet of the Gospel can ever thoroughly rouse the great Empire from its slumbers.

But when China finally does move, as Napoleon said, "she will move the world." \*

One of the pleasantest experiences of the world-traveller is to escape from the Chinese ports and to touch the Island Empire of Japan, the sanitarium of Asia. After passing through the Inland Sea, which General Grant pronounced the most beautiful sight in the world, we entered the port of Kobe, and there had our first sight of Japanese life. Hundreds of travellers have described the novel sensations of this experience as they first see the tiny, picturesque, queerly dressed people, busy, restless, energetic, and take their first drive in the jinrikishas, an American invention, by the way, which has spread its dominion to the cities of China, Singapore and to Ceylon. One's first impressions are usually delightful, and surely when the traveller sees, as I did in Kobe, a few hours after landing, a great school of children exercising in an open square, drilling in gymnastics, and realizes what pride the modern Japanese entertains for the public-school system, he feels, after his journey in India and China, that he has touched the realm of civilization and progress. Japan is surely one of the most interesting of nations, a delight to the studious traveller and a field of profitable investigation to all who are interested in the problems of religion. When one remembers how short a time has passed since Commodore Perry broke open to Western civilization the ports of the Mikado's Empire, and begins to measure the progress already achieved, he sympathizes to a large degree with the pride of the Japanese people. There are those now living who have

\* The Right Hon. Joseph Chamberlain has called China "the greatest potential market of the world."

passed through the rapid history of modern Japan, and one of these has said that the experience makes him feel preternaturally old, for here he is in modern times with the air full of talk about Darwin, phonographs and parliamentary institutions, and yet he himself distinctly remembers the Middle Ages! Old things have passed away so rapidly that the Japanese sometimes believe that they are in the very van of modern progress.

I wish to do full justice to a people from whom I received much kindness. Their best representatives know well how to capture one's heart. Seeing Japan after a visit to China, one feels that he has escaped from the mouth of hell. The Japanese people may be imitative rather than creative; it is true that they have originated but little. Still they have had wisdom enough to imitate many of the best things. China has had no railroads of her own making till very recently, and the one which Russia is pushing on toward the sea is supposed by many Chinese to be the handiwork of the devil; but Japan has built thousands of miles of roads, and is planning to gridiron her beautiful islands. You can travel with comfort and something of speed in Japan, but travelling in China, except on the rivers, is practically impossible, except for the adventurous, heroic and hardy few. Japan has a great university at Tokio, with teachers trained in the best German schools. The University in Peking has never succeeded in rising to any high modern scientific position, and its pupils have not been emancipated from slavery to the Chinese classics.\* Japan makes her own war-ships, casts her own guns, and drills her own troops on Ger-

\* Since these words were written, the Chinese Government is reported to have decreed the building of a modern, scientific university.

man methods. She has a parliament and parliamentary forms of government. There is a national spirit that pervades the whole archipelago, while China has little or none of it, and is pronounced by some writers a congeries of hostile provinces.

Furthermore, Japan is the most artistic of Eastern nations, and one can but feel drawn out to a people who have such an exquisite love of nature, and who divide the seasons between the cherry-blossom, the wistaria, the lotus, the iris, and the chrysanthemum. There is a magnificent cherry-tree in Kyoto, the old capital, so beautiful and so much admired that the people build booths about it, and last April I saw it illumined with electric lights and bonfires, and surrounded by a rejoicing multitude. Who can watch the manufacture of cloisonné ware in the workshops of Kyoto without the keenest admiration of the artistic handiwork and the artistic conceptions of the Japanese? These beautiful things they have done for centuries, and no other people can do some of them so well. The Japanese Department in the Columbian Exposition was a surprise to many of our citizens, and a Wisconsin farmer, who saw this exhibit and admired the beautiful silks and embroideries, inquired if the Japanese really had made these things, and receiving an affirmative response, he piously exclaimed: "See what the Gospel has done for Japan!" Better things than this, but not this, that Gospel has wrought, though as yet it has reached directly only a small portion of her forty-four millions of people.

You have read and heard many foolishly extravagant things about the brave and ambitious people of Japan. You may have been charmed by the rose-colored de-

scriptions of Sir Edwin Arnold, abounding in inaccuracies. But the Japanese themselves are not much pleased with such fulsome flatteries, partly because the English poet does not flatter them in the things of which they are proudest. The Japanese patriot to-day is not wild over national art or national manners. His heart has been given to the Japanese army and navy, and to touch and tickle his vanity in the spot where he is most sensitive, one must tell him that his government and his military forces are the best in the world! The President of the Doshisha University said to me: "We intend to increase our navy at enormous cost until we shall be able to punish Russia for her selfish interference with our victory. We are ambitious to control the China and the Yellow Seas; we shall capture Peking and gain a great foothold on the Continent." I finished the prophecy for him, and said: "After that, you will subdue Russia, and then Germany and then Great Britain. Following these achievements, there will be nothing left except to conquer the United States!" How extraordinary is the national conceit is well illustrated by the published remark of Rev. Mr. Yokoi, a man of great intelligence, of noble rank, a student of Yale University, who has seen much of European cities. He tells us that our Western civilization, like that of ancient Rome, has come to a stand-still, and will sink into moral decadence unless it is saved by an infusion of fresh life from Japan!

China has been a phenomenon of picturesque interest to the Western mind since Sir John Mandeville and Marco Polo told their wonderful tales. Professor Albert Réville believes that we can say without exaggeration that there are only two civilizations in the world—ours

and the Chinese—for he thinks of India as still asleep, and of Japan as a learner, going somewhither and perhaps not knowing whither she is bound. He says: “We find ourselves before an ancient people still existing, an immense nation, who make nearly one-fourth of the race now existing, who were civilized long before us, who already had cities, schools, monuments, artists, thinkers, when our ancestors were still plunged in the grossest savagery. This people has submitted to numerous changes, it has been covered over by the floods of more than one barbaric invasion, it has always emerged, it has always survived, and been always like itself. The civilizations whose antiquity rival it, those of Egypt and Chaldea, were long since extinguished. The Chinese civilization alone has remained standing with a vitality, a tenacity, unparalleled in history.” (“*La Religion Chinoise*,” p. 2.) Sir Charles Dilke believes that the three great races of the future are the English, the Russian, and the Chinese, and Dr. Lawrence, in his “*Modern Missions in the East*,” reports: “The more I saw of this wonderful country, the more I was astonished at its resources, delighted with its natural scenery, awed at its past, dismayed at its present, thrilled with hope for its future.” These people have the physical basis of a great nationality; strong and hardy in body, they can live in all climates, and, next to the English, they have become the great colonizers of the globe. They are flocking into Polynesia, and they are able to redeem the great tropical islands of Borneo and Sumatra and the Philippines. Californians sometimes say: “We must drive them out, or they will drive us out. They have all of our virtues and none of our vices.” Fleeing from an over-populated land (it seems like a gigantic

beaker spilling on every side), the Chinese are more ready to swarm into other shores than to receive into their own life what might prove vitalizing, even if alien influences.

Protestant missionary work struck China about ninety years ago. The spirit of exclusiveness, like her Great Wall, was almost impenetrable, but since the English gun-boats, in 1842, opened up the five treaty ports, these walls have gradually crumbled, and yet foreign influences, and especially the ruling ideas of modern civilization, have made but a feeble impression on the Mandarin class. How little the Chinese Bismarck, Li Hung Chang, has been able to accomplish for the vast mass of yellow-skinned humanity, is plain enough, from the ineffectiveness of China's resistance to Japan. His friends think of him as a colossal but pathetic figure whose hopes have been dashed to the ground in miserable defeat. He has been compelled to fight an official conservatism and provincialism which are almost worse than the all-prevailing official corruption; for China "seems one huge sponge where every man is equally sure to be squeezed and to be bent on squeezing." But Li Hung Chang has been regarded as too much of a hero in the West. He has gained his ends by bribery in a country where nothing can be done without money, where political corruption is universal, where the people are the servants and victims of a bureaucracy compared with which the worst Common Council and the worst American Legislature are models of integrity. Henry Norman tells what everybody in China knows, when he writes that "every Chinese official, with the possible exception of one in a thousand, is a liar, a thief, and a tyrant." He informs us that the larger part of the sums

subscribed in England for the relief of the famine districts of China was pocketed by Chinese officials. On one occasion some turbulent Chinese of Canton attacked, plundered, and destroyed the houses in the foreign settlement of Shameen, and for this the Government of China was compelled to pay an indemnity. They paid it, however, out of the London Mansion House Famine Relief Fund! Famine districts are exempted from taxation, but the Emperor's proclamation to this effect is not posted until the taxes have been collected in full. No business can be carried on without the improper use of money, and we are told that it cost Li Hung Chang six hundred thousand taels to get permission to visit the Empress Dowager after one of his recent disgraces. He himself is a man of great ability, with some patriotic feeling, and quite unwilling that China should be forever in the rear of human progress. But his enormous riches have been obtained by means like those by which old Roman generals and modern Turkish Pashas plundered vast provinces.

General Grant, after his visit, said he realized that while progress in the Mississippi Valley might be that of the avalanche, in the Valley of the Yangtse, it could only be that of a glacier. The first impression which China makes upon the stranger is grotesqueness. Its people are spoken of as morally and physically our antipodes. "Their compass-needle points south instead of north, their soldiers wear quilted petticoats, satin boots, and bead necklaces, and go to a night attack with lanterns in their hands, being more afraid of the dark than of exposing themselves to the enemy. . . . Ladies ride in wheelbarrows, and cows are driven in carriages. When a man furnishes his house, instead of laying stress, as



we do, on rosewood pianos and carved mahogany, his first ambition is for a handsome camphor-wood coffin, which he keeps in the best place in his room." The Chinaman appears able even in his language to give a grotesque look or sound to greatest things, so that the Latin word for God, which in the Portuguese is *Deos*, has been turned into "Joss." And yet it is easy to make out a great story for the Chinese, and to say that they were acquainted with the circulation of the blood before Harvey, and inoculated for small-pox nine hundred years before Jenner; that they invented the printing-press long before Gutenberg, and that through them the mariner's compass and gunpowder were made known to Europe. "Gradually you discover," as Dr. Lawrence has said, "that back of these strange phenomena—for a Chinaman is a phenomenon—there are strange laws and forces at work, moulding all these elements to uniform results. Wonder grows into amazement, curiosity to awe, when you learn that this is in many respects the most remarkable civilization the world has known. Its antiquity seems like that of the eternal hills. The beginnings are lost in the darkness of early Accadian and Egyptian days. It saw the empires of the ancient world blaze up in all their brief brilliancy—Babylonia, Assyria, Persia, Greece, Rome; Israel saw them die out and pass into oblivion, but it went its way unchanged. 'And while the Britons still wore skins, the Chinese wore silks.'"

In China we behold a government based on education and the family, we see political institutions built on literature, for the aristocracy is the literary class. We gaze in wonder at a nation which is itself gazing into antiquity and feeding itself exclusively on the wisdom

which has been handed down to it. The religion of this people in all of its forms appears to be without aspiration. It knows not the ever-living and loving God. Its peculiarity has been correctly defined as regressiveness. Its most general form of worship is the worship of ancestors; the spirits of the past rule this nation from their urns. The dead are the sceptred sovereigns. The Chinese mind appears to have this constitutional tendency. It drinks ever at the ancestral fountains, and no other people are so devoted to the printed word. Endless imitation, as with Wordsworth's child, is the whole vocation of this nation of boys, imitation without improvement. They do what they are told to do; they copy what is set before them without eliminating defects. They *might* burn down houses to roast pigs, according to Charles Lamb's fancy. The most remarkable recent illustration of this, with which I am familiar, occurred during the Parliament of Religions, in the case of the Chinese Secretary, the honorable Pung Quang Yu, the rotund, big-headed, and ever-smiling representative of the Celestial Empire. He was a man of very capacious mind, as may be discovered from his treatise on Confucianism which was read at that meeting, and in which, an American scholar has said, there is more to show what is going on in the brains of the educated Confucian, than in anything of the same length he ever read. I had invited him to respond for China to the addresses of welcome on the opening day, that day when the representatives of so many empires, nationalities, and religions spoke their words of kindness, and when thousands of hearts were filled with a noble enthusiasm. Mr. Pung accepted the invitation, but requested that I give him an outline of what would be appropriate at

such a time. The proprieties are all-important with this people. He sent me word through his secretary that he was not acquainted with our usages and therefore desired my assistance. Thereupon I dictated perhaps two hundred words to my secretary, giving what seemed to me to be appropriate in order to direct the honorable Chinese Secretary's mind into the right channels. When this Imperial Commissioner from China rose, on the afternoon of September 11, 1893, he was greeted with such manifestations of welcome and honor as came to no other speaker on the platform. Men and women sprang to their feet and there was wild waving of hats and handkerchiefs. Mr. Pung's secretary stood by him, and began to read the address, since Mr. Pung's knowledge of English was very limited. This secretary, Mr. Kwai, is a graduate of Yale College, but, unlike Mr. Chauncey M. Depew and most other graduates of that institution, he could not make himself heard! The eager thousands called out my name, and commanded me to read what they were so hungry to hear. As I took the paper from Mr. Kwai's hand, I found to my sad surprise that it was precisely the same sheet of paper which had come from the fingers of my own typewriter, without a single modification! As I read my own words, the people cheered and Mr. Pung bowed low. They kept on cheering, as they listened to the noble Christian sentiments which came from the heart of this Confucian representative of the greatest of empires! When I had finished, the applause broke forth again, and Mr. Pung bowed and bowed his gracious thanks. Imagine my feelings as I read afterward in the Christian journals of our land such words as these: "The noble sentiments spoken by Mr. Pung at the Par-

liament of Religions mark an era in the progress of humanity. Such friendly and magnanimous words indicate that China has been touched by the Christian spirit, and is fast coming out into the brotherhood of nations." But I have every reason to think that Mr. Pung's opening address at the Parliament expressed his real sentiments, and his closing address, seventeen days later, couched in similar language and expressing similar ideas, was his own, and I must humbly say was an improvement on his first speech!

The religions of China—Confucianism, Taoism, and Buddhism—coexist without destroying each other, and appear to occupy different sections of the Chinese mind, and to address themselves to different parts of human nature. Confucianism was more a morality than a religion. It may have known God, but did not honor Him as God. No worship of Him by the people was permitted, and it was only by the Emperor, acting representatively for the nation, that the King of Heaven was adored. It was this defect in Confucianism which opened the way for the idolatries and the polytheism which came in with the Buddhists.

"The most holy ancient sage, Kong-Foo-Tsze," or in the Latinized form which the Jesuits gave to this word, Confucius, who is eulogized on the gates of China with such inscriptions as this: "The Teacher and Example for ten thousand generations," was born in Loo, a part of what is now the province of Shan-tung, in the year 551 B.C., and he died at the age of seventy-three, that is in the year 478 B.C. Unlike Buddha, he is no demi-god, whose biography consists chiefly of fables. "No character in history is less mythological than his." He belongs to the earth, and has never been caught up into

the seventh heaven of grotesque oriental fancy. To know this man is to know China. "In his voice," it has been said, "as through one of Nature's cunningly constructed shells, we still hear the multitudinous throbbings of a sea of four hundred millions of human beings. To this day, when a Chinaman wishes to pay the highest possible compliment to the greatest benefactor he has ever had, or the best person he has ever known, he can go no further than say, 'That man is almost as good as Confucius.'" (Grant, "Religions of the World," p. 45.) It was in the sixth century before the Christian era that Confucius appeared, the century of Æschylus and Pythagoras in Greece, of Jeremiah and Ezekiel in Palestine, and of Gautama Buddha in India. China consisted of different races and states, with different languages and laws, endlessly waging war. Confucius was a sort of intellectual King Alfred, who began to bring order out of confusion. His father was a distinguished military officer of high lineage, and Confucius was the son of his second wife. The Chinese sage grew wise early; he married at the age of nineteen and married unhappily; becoming an instructor of inquiring young men, he grew to be famous, and his pupils were numbered by the thousands, many of them superior minds. Finding the land distracted, he undertook its reformation; he studied and later annotated the old books. It was his purpose to seek after and secure a peaceful and stable society, and with this end he carefully studied the laws of human nature. He thought that he had found in "reciprocity" the key to all proper rules of conduct. Putting his principles to the test, not without success, he became the favorite teacher at the court of Chow. Visiting the capital to see its temple and palace, and to

study the ceremonies of the Court, he became acquainted with the philosopher Lao-tse, the Keeper of the Archives. The older, and in some things greater, sage had little respect for the younger, not believing that humanity could be reformed by rules and laws. In the opinion of Lao-tse reformation must go deeper, and the way of life must find an asylum in the bottom of the heart. The older philosopher was, of course, right, but he had not himself discovered the better way. The fame of Confucius spread, his merits were widely recognized, he was appointed by the Duke the chief magistrate of a town, and then, as the Minister of Crime, he was permitted to carry out his ideas, and his theories were found to work well. Protection to property was increased, and crime almost disappeared. A reaction came, however; the prosperity of his province excited jealousy in other provinces, and successful efforts were made to alienate the Duke's heart from the sage and moralist who had proved himself a statesman.

In his fifty-sixth year Confucius resigned his offices and for thirteen years he wandered as an exile from his own country. Received by different Courts with distinction, he was not intrusted with power. He would not compromise his theories to please the great, although he occasionally failed to be true to his principles in personal life. I think we must deem him wiser than Lao-tse from the fact that he was not pessimistic, and would do something, would attempt the best possible. He carefully edited the ancient classics, and his disciples compiled from notes of his conversation the Analects, which every Chinese official to-day must master. The literary monument which he has left is certainly unparalleled. The idea of Confucius that social order is the

one thing needful still pervades China. Like Bismarck, he was a nationalist; he knew and believed in the history of his own people, and he was probably the greatest conservative of all times. His services to China were unspeakable, and though he had no sufficient gospel wherewith to reform the individual, he made the most successful effort ever attempted in Asia to reach and mould the general organization. "His end was not unimpressive, but it was melancholy. He sank behind a cloud. Disappointed hopes made his soul bitter. The great ones of the Empire had not received his teachings. No wife nor child was by to do the kindly offices of affection for him. Nor were the expectations of another life present with him as he passed through the dark valley. He uttered no prayer and he betrayed no apprehensions. Deep-treasured in his own heart may have been the thought that he had endeavored to serve his generation by the will of God, but he gave no sign. 'The mountain falling came to naught, and the rock was removed out of his place. So death prevailed against him and he passed; his countenance was changed, and he was sent away.'" (Legge, "Life and Teachings of Confucius," p. 88.)

Mingled with Confucianism in China to-day is a system called Taoism, which takes its name from Tao, the Way, a system associated with the philosopher partly contemporary with Confucius, to whom I have already referred, a philosopher who had a deeper insight into the beauty of virtue than his more famous rival, and who even taught the New Testament precept "Recompense evil with good," a maxim which Confucius could not accept. Lao-tse meditated in a more philosophical mood on the spiritual needs and capacities of the soul,

and the practical Confucius did not comprehend him. "His speculations recorded in the Tao-te-King have but few points of contact," as De la Saussaye has said, "with popular Taoism. The hidden sage and his shapeless teaching have remained without great influence on China." When he passed away, "the popular superstitions that had been growing up among the masses for two thousand years, attached themselves to his name, and Taoism then degenerated into a compound of charms, incantations, magical arts, and elixirs, to propitiate supernatural beings, and into a gross idolatry that often amounts to Shamanism or demon worship." (Grant, "Religions of the World," p. 70.) "Confucius is occupied with the problem of social well-being; Lao-tse is concerned only with the peace of the individual. Confucius is inspired by the pride of empire. Lao-tse is desirous above all things to sink into humility—not the humility of thinking lowly of one's self, but the humility of not thinking at all." (Mathison, "Distinctive Messages of the Old Religions," p. 73.) "Let him go back to the life of the vegetable, which lives without knowing that it lives, and grows without considering its growth. Let him become spontaneous, uncalculating, aimless; let him cease to map out a plan for his earthly life or a means for his daily bread. His course is mapped out already in a fixed and unalterable way."

But some of the things lacking, both in Confucianism and Taoism, were supplied by Buddhism. The early Buddhist missionaries pleased the Chinese mind with splendid pictures of far-away worlds, flooded with light, brilliant with flowers, rich with precious stones, and inhabited by Buddhas and angels, and in this way the Chinese were led into idolatry. While the Christian apostles



were preaching in the Roman Empire of a God in Christ, reconciling the world unto Himself, Buddhism entered China from India. In obedience to a dream the Emperor had sent ambassadors to the West to bring back a god, and they returned with an image of Buddha, and, shortly after, the preaching monks from the banks of the Ganges came to the court of China to propagate their faith. Buddhism was acknowledged officially as a religion in A.D. 65. To-day, those who have rank and property in China usually join with the literary classes in professing, at least, to despise all religions except that of Confucius. There has always been a want of cohesion between the multitudes who may be adherents of Buddha and Tao and the literary rulers who proudly assert that they have never worshipped images. Buddhism and Taoism, however, even though they may be stigmatized as heterodox, have secret adherents, even in the official classes, or open adherents seeking that intercourse with the spiritual world which Confucius did not give them. Speaking of the early spread of Buddhism, Dr. Edkins has said of Gautama that "His remains were universally revered as eminently sacred, and worthy of religious adoration. A hair, a tooth, a piece of bone, a particle of hair in a transformed state, were preserved in temples, or had costly tombs erected over them, or near them. This was the origin of the pagodas in China. A pagoda is an ornamental tomb, erected over the remains of a Buddhist priest, or intended for the safe-keeping of holy relics." (Edkins, "Religion in China," p. 10.)

But to know China, to understand what are the characteristics of her people and civilization, we must know Confucianism and Confucius. I cannot agree with Dr.

Legge, who, after his long study of the character and opinions of the Chinese sage, refused to regard him as a great man, because Confucius threw no new light on any questions which had a world-wide interest, gave no impulse to religion, and had no sympathy with progress. I have been taught by Emerson to regard him as great who represents in himself a great people, who absorbs and remoulds what may belong to an age or a race. And, surely, if to exert a wide and lasting influence is a test of greatness, Confucius must have been one of the chief minds of the race. This sage who devoted his whole life to the moral elevation of his people was far from faultless. Acts of insincerity are recorded of him, and Dr. Legge is right in holding that these may be a legitimate result of his failure to recognize the true God, and to lend to morality the sanction of religion. Confucius did not over-estimate himself; he regarded his work as that of a transmitter and not of a maker. "I am not one who is born in the possession of knowledge, I am one who is fond of antiquity and is earnest in seeking it there. In letters I am, perhaps, equal to other men; but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to." Confucius was wise with the wisdom of prudence, and reverence for the past, and who shall say that Western Christendom may not learn of him? He wrote: "The love of humanity, not tempered with the love of study, is blind as to its foolishness; the love of knowledge, not tempered with the love of study, is blind as to its capriciousness; the love of truth, not tempered with the love of study, is blind as to its mischievousness; the love of courage, not tempered with the love of study, is blind as to its rebelliousness;

the love of firmness, not tempered with the love of study, is blind as to its venturesomeness."

Confucius has moulded China, and his name is more revered by the educated classes than any other, human or divine. His thoughts are familiar to every official, and his character is more or less reproduced by those in authority. The magistrates of China are versed in all that is recorded of the sage, and in the literature which he preserved. "A people who have ceased to worship God, worship him. His descendants are the only hereditary nobility in the land; their honors, pensions, and privileges have been respected in all the revolutions that have swept over China since his day." "In many school-rooms there is a tablet or inscription on the wall, sacred to the sage, and every pupil is required, on coming to school on the morning of the first and fifteenth of every month, to bow before it the first thing, as an act of worship." (Legge, "Life and Teachings of Confucius," p. 94.) At the vernal and autumnal equinoxes, oxen and sheep are slain as sacrifices to Confucius. "There are more than sixteen hundred temples erected to his memory, one of them occupying ten acres of land."

The ethics which Confucius made the practical religion of China are imbued with the idea that our nature is a system wherein reason and conscience are supreme, and that to fight against its laws is to rebel against the heavenly order. De la Saussaye describes the foundation of Chinese life and religion as reverence for the "order of nature, of the state, and of the family." "Filial piety, which consisted in first submitting one's self to parents, then to rulers, and in forming one's character, is only another name for this fundamental

virtue." To attain the Confucian ideal, one must rightly observe the great social relations. These five natural relations are those of sovereign and subject, husband and wife, parent and child, elder and younger brother, friend and friend. Confucius was once asked if there was one word which would serve as a rule of conduct for all life, and he replied, "Is not reciprocity such a word? What do you not want done to yourself, do not do to others." Reciprocity has rightly been called the characteristic word of the Confucian system, and a word more easily explained than the Tao, which is the key to the teachings of Lao-tse. The Golden Rule in its negative form is announced by Confucius two or three times. And we cannot help rendering a tribute of admiration to the man who, while others may have been pessimistic, dared to undertake the regeneration and perpetuation of an empire by a code of morals. The corner-stone of his edifice was, of course, filial piety, and when we remember the unexampled and marvellous national longevity of China, we cannot forget the command and the promise given on Sinai: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." In fairness it ought to be said that filial piety has become a one-sided and distorted virtue with the Chinese. And one missionary reports "that he never quoted Paul's words to the Corinthian Church, 'the children ought not to lay up for the parents, but the parents for the children,' without encountering a storm of opposition. And when I tried to show that the sentiment was favorable to the progress of society and would make each generation to start from a higher stand-point, I found it difficult to obtain hearing." (Grant, p. 76.) Mr. Pung told us at the Parliament that

the chief reason why the Chinese people as a whole look upon Christian converts in China as an element less desirable than Buddhists, Taoists, and Mohammedans is because Buddhists, Taoists, and Mohammedans make no scruple in paying due homage to their parents and in offering sacrifices to their ancestors, and Mohammedans still have so much respect for public opinion as to enforce the separation of the sexes wherever they go.

From the writings of Confucius there was evolved in time and through successive sages a Confucian philosophy, the real fashioner of which was a great mind in the thirteenth century of our era. That philosophy to-day is pervaded by these elements. "First, that example is omnipotent; secondly, that to secure the safety of the empire you must secure the happiness of the people; thirdly, that by solitary persistent thought one may penetrate at last to the knowledge of the essence of things; fourthly, that the object of all government is to make the people virtuous and contented." (Clarke, "Ten Great Religions," p. 53.) Confucius was a moralist and an imperialist. Filial piety was to be the basis of patriarchal institutions which were centred in the emperor, whose virtues were to his thought irresistible. "If his desire be for what is good, the people will be good, as grass bends before the wind; if he is not covetous, they will not even be hired to steal; if he loves right, they will obey without orders." (Johnson, "Oriental Religions," p. 609.) The monarchical principle has never been more glorified than by the sage of China. It has been said that Hillel, Shammai, and their disciples, the Scribes and Pharisees of our Lord's day, were not more fully persuaded that men could be made virtuous by law. This faith of his was criticised in his own time.

“You think,” he was in effect told, “that men can be reformed by the imposition of laws, forms, and ceremonies, and by holding up for their imitation the good examples of the ancient worthies. That shows what a superficial knowledge of the human nature you have. Why, the more you multiply laws, the more ingenious will men become in evading them. Besides, you do not dream that the living will walk forever in the footsteps of the dead. A temporary success will be little more than a cloak over deceit and corruption, and, after a time, wickedness will burst out more violently than ever.” These were altogether new points of view for Confucius. But law with him meant education and moral discipline, and it is difficult to escape the conviction that practical Confucianism would lead to some improvement in the homes, schools, and politics of Western Christendom. Let a missionary really master a philosophy, like the Confucian, and, as one Dr. Ellinwood has written, “he will better illustrate the Christian grace of humility and be so much the better prepared for his work.” (Ellinwood, “Oriental Religions,” p. 13.)

The wisdom of Providence appears to have ordained that certain nations should work out certain ideas and follow certain ideals up to the time when all shall be gathered into a cosmopolitan but various unity through the fulness of power and truth in Jesus Christ. We have not seriously put into practice very much of the truth that is in Him, and China may teach us yet some lessons. “To Confucius society was the great reality. Civilization, with its material splendor, social order, and settled government, was an unspeakable blessing. For its preservation he trusted mainly to the combined influences of education, example, and rigid ceremonial; and

to him it is chiefly owing that the educational system of China is so wonderfully complete." (Grant, p. 66.) "All the world knows that the Chinese have a system of morality which in theory is remarkably pure. They may not be a peculiarly moral people compared with the rest of mankind, but they have a better system of human duty than almost any other heathen nation, ancient or modern." (Edkins, "Religion in China," p. 117.) "There is only one recognized portal of office in China, and that is the examination hall. Consequently the administration is not in the hands of demagogues, nor of persons selected more or less according to the accident of birth or by haphazard methods, but of men who have proved their fitness by submitting to the severe tests of successive examinations. In no other country, accordingly, is education so highly valued."

But Confucianism does not provide for all the needs of human nature. The Chinese have no clear, sure knowledge of God. And what we would deem religious ideas, exercise but little influence over the national mind. It is common to hear the Chinese say that the heavens shall be worshipped only by the Emperor in the name of the nation, and that the God of Heaven is too majestic for a common man to approach Him as a worshipper. Confucius said: "We cannot as yet perform our duties to men; how can we perform our duties to spirits? We know not as yet about life; how can we know about death?" "My prayers were offered up long ago." As religion in India largely means observance of caste, so in China filial piety has largely absorbed every other form of piety. "A man may believe what he likes, may practise what religious observances he likes, but he is not allowed to dishonor his parents

while they live, and still less when they are dead. The state strictly enjoins filial piety on all, and public sentiment insists upon the observance of what is enjoined." Theoretically, the Emperor, who is at the head of the state, and has almost absolute control, is the father, as well as the king, of the people. "If he is the greatest man of the state, he is also the most burdened—strictly speaking, the only burdened man. If a sacrifice has to be presented to heaven, it is the Emperor alone who presents it. It is not that the Emperor alone is allowed to have his sins forgiven; it is rather that all the sins are sins of the Emperor. He alone sacrifices, because only he has been the transgressor." (Mathison, "Distinctive Messages of the Old Religions," p. 70.) But in a nation where "power, masculine power, arbitrary power, has become from the very outset the symbol and the goal of the life of home," "instead of the kingdom being built on the model of a household, the household has been constructed after the model of a kingdom. In such a society, by the very nature of the case woman can have no ruling sphere" (p. 89). We are not amazed then to discover that where the root idea is arbitrary power, the tree of Chinese civilization has become synonymous with tyranny and corrupt oppression. To-day Chinese officials claim that they have a right to govern the people in their own horrible and brutal way, and the Rev. Mr. Candlin, of Tien Tsin, one of the sweetest and greatest spirits among modern missionaries, than whom China has no better friend, has told us how all political rights have been withheld by the Chinese officials; with what cool indifference they see their subjects the victims of famine, of pestilence, of flood, of drought; how they have studied only the art of riding safely on the back



of this great, dumb, blinded monster, the nation, and fattening on the luxuries they have taught the starving creatures to procure for them. Patriarchal government has been a failure. It has been described as the reign of a father distinctively, that is to say, as distinguished from the reign of a mother. "Wherever such a society prevails there is one uniform result; instead of monarchy being lost in fatherhood, fatherhood is lost in monarchy" (p. 85). The rules of Confucius were adapted to a primitive society, to small principalities; and his views, as Dr. Legge has said, "want the comprehension which would make them of much service in a great empire."

Furthermore, China was his world, and there is no provision made for the intercourse of his nation with other peoples. China was all "under heaven." "The Chinese national spirit deliberately placed itself in direct hostility to the introduction of foreign customs and ideas. The great wall that forms the northern boundary of the Empire is the emphatic emblem of this national exclusiveness. It is so, as much in its failure to attain its object, as in the idea of its original construction. Several times a Tartar race has broken through that ineffectual barrier, and conquered the country it was intended to defend." (Edkins, "Religion in China," p. 1.) It is not a hopeful and brilliant picture of Chinese society which the Christian Chinese minister, Rev. Y. K. Yen, sent to the Parliament of Religions: "Take business. Large corporations are impossible, for lack of mutual confidence. They have been lately attempted, in large numbers; but, with few exceptions, have collapsed through the corruption of directors or cashiers. Why is it that the Government obtains its loans through

foreign banks, and not directly from the people? Why is it that hongks, stores, and shops find their greatest difficulty with the book-keepers? Why is it that nearly every man owes money to somebody? Why is it that to give the lie to another is no offence? Cruelty is everywhere. Torture prevails in the administration of justice. There is hard-heartedness in families, in schools, in workshops, and especially in the treatment of girls bought for domestic services, or for impure purposes, and of those adopted into families as future wives for the sons." ("History of the Parliament of Religions," p. 1311.) We all know that China is the paradise of cruelty and conservatism, that its rulers are mad'y afraid of change and are callous to all misery excepting their own. The Rev. Arthur Smith has told us why the horrible public highways in North China are never repaired, so that it is a proverb that an old road becomes a river, which in the summer rains is literally the case. When the American missionary asks the farmer to repair the road over against his own house, he refuses on the ground that the track is no more his to use than that of others; he has no time to waste on such work; that is to say, he is unwilling to confer a benefit on others even though he reaps a greater one himself. China evidently needs the positive form of the Golden Rule.

And what an immense relief to human misery would spring from the reception of the Christly beatitude, "Blessed are the merciful!" Nearly everybody knows of the pitiless and shocking custom of footbinding, a barbarous and abominable affliction on many millions of Chinese girls, who are continually weeping and wringing their hands under the cruel torture. The

Christian women of China have enlisted in a crusade to release the victims from the thralldom of this needless suffering. Not all of the Chinese are insensible to physical torture, though multitudes among them are apparently indifferent. "In those terrible massacres of hundreds at a time, which they call executions, the most cruel pains and the ghastliest anticipations seldom extort a murmur or a groan. The readiness with which whole multitudes resort to suicide, rather than fall into the hands of the enemy or survive defeat and disgrace, shows what insensibility to fears or sufferings this force of endurance can attain." (Johnson, "Oriental Religions," p. 39.) "The approbation of suicide under depressing circumstances in China may be said to amount to enthusiasm. Pagodas are erected to the 'beautiful suicide of love.' Honorary tablets are frequent to widows who have betaken themselves to their lost husbands. So fashionable became such suicides, that in the early part of the last century an imperial edict forbade this public reward" (p. 40).

We speak of this oldest of existing nations as the type of conservatism, and yet the nineteenth century has struck at the gates of China and we behold a process of change. Great features may remain unmodified, but all is not stagnation. Even without Christianity there would have been some modification and movement. Dr. Faber has contrasted the China of to-day with the China of the sixth century before Christ. He imagined Confucius and Mencius making a short visit to the Middle Kingdom, and when Mencius congratulated his master on the success of his teachings, that master found much to distress him. He learned that his doctrine had been propagated by war, that temples were erected

to gods he had never heard of, that multitudes lived in famine-stricken poverty and were debased by opium-smoking and gambling, that money given to the poor found its way into the pockets of silk-robed mismanagers. They were both distressed by the distorted feet of the women, and the queues of the men. They were troubled by the sacrifices offered at graves, and the worship paid to the genii of good luck. Confucius was distressed by the thousands of books which he discovered on the book-shelves of the stores, and recalled the time when he cleared the ancient literature of thousands of useless books, retaining only a few that were worthy to be transmitted to other ages. He was distressed by the arches erected in honor of famous women, most of whom had committed suicide, or who had cut flesh from their bodies as medicine for sick parents. They disapproved of the sanction given to alien religions and were shocked by the worship of animals, the dragon festival, by infanticide, and a hundred corruptions. And when they saw the progress of the West, the railroads and the steam-engines, and steamboats—"Oh, my little children," said Confucius, "all ye who honor my name, the people of the West are in advance of you, as the ancients were in advance of the rest of the world. Therefore, learn what they have of good, and correct their evil by what you have better. This is my meaning for the great principle of reciprocity."

One strong blow after another has fallen upon the Celestial Empire, and its immemorial stolidity and exclusiveness. What more remarkable event in recent history than the Taeping insurrection, whose leader appears to have gotten his inspiration from the Bible, who took lessons of a Christian missionary, who studied

Christian books, and organized a society of God-worshippers! What was at first a religious, soon became a political, movement, and then an insurrection against bad government; it abandoned idolatry and announced that, if it succeeded, the Bible was to take the place of Confucius in examinations for office. It had some of the aspects of a Puritan revolt. By it the Tartar Dynasty would have been expelled, but it was put down by British troops, not, however, until after half a million insurgents had been killed.

I am one of those who are looking out for points of contact between Christianity and the faiths which it must ultimately displace by fulfilling all their best ideals and aspirations. Christianity finds in China reverence for the past, but it adds to it hope for the future. It finds in China faith in man, it adds to it faith in God. It finds in China a spirit of commonplace and practical devotion to the affairs of earth, it adds to it enthusiasm and the hope of heaven. Who shall say that Confucius has not rightly been described as a star in the East, who will ultimately lead his people to Christ? One of the most authentic of his sayings is this: "In the West the true Saint must be looked for and found." Dr. Mathison has analyzed with much clearness and expounded with much force the universal spirit and habit in the Celestial Empire of regarding the present with dissatisfaction and of looking toward the past as the desirable and the ideal state of society. Ancestral worship is explained by this spirit and habit. The doctrine of Lao-tse is thus explained, for he proposed in effect that man should retrace his steps in the life of the plant. China regards modern society as a departure from primitive simplicity and excellence. It has no

hope from the increase of civilization and the development of culture. Progress is decline. The disciples of Confucius are out of sympathy with that watchword which is the key to the history of Judaism and Christianity: "Speak to the children of Israel that they go forward." Now Christianity must have in it, if it is to meet the wants of such a people, something which corresponds with their fundamental idea, and is it not this declaration that "in order to inherit the kingdom, the man must become a child?" "The initial command of Christianity is the command to go back. The Christian soldier receives at the outset the order to retreat. The distinctive motto of this faith is the preliminary necessity of regress: 'Except ye be turned back and become as little children, ye shall not enter into the Kingdom of Heaven.' In these words there is a thoroughly Chinese ring—a more distinctly Chinese ring than that which is supposed to reverberate in Christ's Golden Rule." (Mathison, "Distinctive Messages of Old Religions," p. 77.) "Now this cry is precisely what Christianity professes to meet and satisfy. Its power over the moral life lies mainly in the fact that it claims to lead back that life to a fresh starting-point, or, to use its own words, 'to pure fountains of living water'" (p. 79). "The Christian goes back in order that he may come forward; the Chinaman goes back that he may rest under primeval shadows; the Christian's paradise is always in the future; the Chinaman's always in the past" (p. 83). "Other systems might offer him incentives to moral reformation; other creeds might inspire him with motives to abstain from old views; Christianity alone presents the hope of a buried past, the prospect of becoming a new creature by starting afresh and unencum-

bered, with the heart of a little child and with a heredity as pure as heaven" (p. 81).

I do not find in Confucianism either of what the Bishop of Ripon has called the three permanent elements of religion—dependence, fellowship and progress. The Godward side of human nature is not provided for adequately. Fellowship is artificial and restricted, and true progress made nearly impossible, for progress belongs to people "who believe that the God that inspired holy men of old inspires men still, who believe that He is a living God and the God of the living." Christianity found its way through Nestorian missionaries into China in the seventh and eighth centuries, and, after a rapid extension of its conquests, it declined and disappeared, not, however, from any want of zeal in the first missionaries. Has Christianity in this nineteenth century entered the Chinese Empire to remain and be victorious? I find every reason to hope that the fifty thousand Protestant converts of to-day will yet be multiplied into millions, but Christendom must become wiser and worthier before its conquests are rapid. Principal Grant has well said: "No man is fitted to present the Gospel to the Chinese till he has become a Chinaman, as Paul became a Greek, a barbarian, or a Jew. Injustice done to their nation by nations of Christendom; high-handed treatment of their kindred when they come to our shores, contempt for their customs—these things will only provoke retaliation, which will be all the more severe the longer it may be delayed" (p. 77). And he adds: "How shall we commend Christianity to the Chinese? China will not be satisfied with a religion less historical than that of Confucius, or less suited to her traditions and to her social

and political ideals, but, at the same time, she needs a religion that reveals the Eternal, presents higher ideals of life, and inspires permanent motives to virtue and holiness. Religion must be, in every soul and in every nation, 'a well of water, springing up into everlasting life'" (p. 77). The Chinese secretary who spoke at the Parliament of Religions said of that American scholar, Dr. William A. P. Martin, so long at the head of the Imperial University at Peking, that he "is the only missionary living that is accustomed to interchange visits with dukes, marquises, and eminent statesmen, and to mingle with scholars and officials on terms of perfect equality. Since Schall's time he is the only missionary that has enjoyed this unique distinction. On this account all Confucianists hold him in great respect. The best thing missionaries can do is to follow such a worthy example." ("History of the Parliament of Religions," p. 437.) And Mr. Pung adds: "At the present time there is a tendency on the part of the nations of the earth to draw closer to each other in peace and amity. If the Pope and the Propaganda, on the one hand, and the Protestant Missionary Societies, on the other, really desire to confer some lasting benefits upon the people of China, as well as to show the love they bear Christ, I beg to suggest that such men be selected for missionary work in China as shall combine with their religious qualifications a proficiency in other branches of human knowledge, such as sociology, philosophy, political economy, natural science, chemistry, international law, astronomy, geology, mathematics, and the like." ("History of the Parliament of Religions," p. 436.) The Rev. Gilbert Reed, and other missionaries, working among the educated classes, sympathize with



these views of the Chinese official, for they know that in China the urns of empire have always been fixed near the abodes of science and scholarship.

But a bookish people may be very conceited, extremely narrow, and violently hostile to improvement. It is only by force that Western civilization has made any entrance into China, and the mightiest obstacle in the way of progress is the universal superstition in regard to the brutality and cruelty of all foreigners. It is a common belief that Chinese wives and children are chopped up by foreign doctors to make medicine out of their bones and eyes. The Chinese hate, despise and fear all foreigners. They believe that Europeans can cast spells over them and spoil their health and cause the plague to pass by the Englishman's house, as it always does, and to rest upon the house of the Chinaman. It has been truly said that "no African savage is more ground down by fetich than is the Chinaman by superstition."

The Gospel of Jesus Christ must enter the hearts of these people and fill them with nobler aspirations and a diviner discontent before they will ever be willing to believe in real goodness and humanity, and before they will be ready to leave the filthy conditions in which all Chinese life is lived in Chinese cities. I had a half hour's stroll into Shanghai—I mean the native part—away from the admirable settlements of the English and Americans. In all of my experience of humanity I have seen nothing so foul, so degrading, so unutterably filthy as this Chinese quarter, and one would think, as closing his nostrils and hurrying back to the precincts of civilization and decency, that even Chinese conceit would be shamed and shocked, and would see in the

approach and influence of the European and American the transforming touch of something higher and better. And there can be no more decisive evidence of the failure of Buddhism to make men humane than the horrors of Chinese punishments in courts of justice. Executions are terrible massacres; tortures are constantly practised which would almost shame the Spanish Inquisition. It has been said there is enough legal cruelty in Canton to glut the Duke of Alva or a General Weyler. And the people gather to enjoy the tortures of those who are flogged with the bamboo in ways which I will not harrow your sensibilities by describing. Wade through the blood of the legal shambles in Canton, and you will realize what a jest it is to speak of the humanities of Buddhism as illustrated in China.

I have heard and read much criticism of the work of Protestant missionaries in the Celestial Empire, but it is evident that the worst which can be said against them can be said also against the representatives of Christianity in Great Britain and America. They are not united; they are not all of them thoroughly educated, and they might accomplish a better work if there were more union and greater wisdom among them. But this is not a very severe indictment and does not distinguish Christian work in China from Christian work in London or Chicago, and when we are told that the Chinese hate these representatives of our faith, the critic forgets that the hostility is to all foreigners, and that the missionaries have more friends than the merchants. I know of one case of an American missionary who, when he left his work in Peking a few months ago for a much-needed furlough in America, was accompanied on his way by faithful and weeping Chinese friends, who felt that they

were losing a spiritual father, and I am assured by missionaries that when the Gospel does get hold of the heart of a Chinese, it makes a man of him. In spite of the universal corruption of Chinese officials, the Chinese clerks who have been trained in honest English methods prove to be trustworthy men, and it was with surprise that I learned and saw that in the leading banks of Japan, Chinese, rather than Japanese, clerks are employed.

A main reason for the intense antipathy on the part of this great people to the adoption of Christianity, has been the introduction of opium by foreign merchants and a Christian government. Why should we wonder at the ill-name which this abominable traffic, which injures the moral character of individuals, dissipates their wealth, robs them of self-government, renders them indolent and sensual, and sends them through wretchedness to an early grave, has given to Christian nations? We make it altogether too hard for men to fall in love with Christ, the Saviour of the world. And yet some of the noblest examples of Christian faith and consecration are found among this people in whose hands lies in large measure the future of Asia. Christ only can unify and pacify and purify that vast aggregate of humanity which Confucius stamped with his moral impress. What he left undone, Christianity must accomplish. What he partially grasped and embodied, Christianity must illustrate and fulfil. Above all, China needs the upward look and the vision of the true King of Heaven, "Our Father," whose Spirit and truth and love were revealed in the Christ. The nation which has practised the fifth commandment must not omit the first. After all, the controlling and shaping thought of mankind is

the thought of God. It is of greater moment what men think of superior than of inferior things. That which is from above is master. The thought which dominates other thoughts concerns the supreme King of Heaven, whom the individual soul needs to know as a personal and loving Father. A wise man can tell the outline, the external manifestation, and the direction of every individual life, provided first he knows that individual's conception of God, and so, from this knowledge he can tell the character of national life in the different forms furnished us by Hinduism, Buddhism, Confucianism, and Islâm. This central thought of the human soul radiates outward, like the lights from sun, moon and candle, into the far and minute crevices of life, and the wise man is both spectroscope and photometer ; that is, he pronounces upon the kind of light, whether solar, lunar or earth-born, and he measures its intensity and degree. The little light which China has had from the heavens has been lunar, while most of its illumination has been from the earth. Supreme wisdom will tell from the ordering of the human household, from the conduct of business, from the glance of the eye, from the tone of the voice what men worship as supreme ; and how strong or weak, how constant or capricious, is that worship. If human wisdom were superangelic in its vision, it might discover men's thoughts of God from the particles of their blood and the beatings of their heart ; for thought controls all things, the infinitesimal as well as the infinite. Break to smallest fragments the six-or eight-sided crystal, and each fragment possesses every quality or power of the original jewel. And so men's thoughts of God rule in every movement and manifestation of their complex lives. When China

learns to repeat the Lord's Prayer, when she lifts her eyes to Our Father in Heaven, she will learn to say "Thy Kingdom Come," and find it broader than her own immense domain and more blessed than anything of which Confucius dreamed, meditating on the sages of old.

The foremost duty of the Western world is to give a knowledge of the true God, manifested in Jesus Christ, to China, the greatest nationality of the Eastern world. The obstacles to the progress of Christianity in the Celestial Empire are almost insurmountable. The Chinese language is one of infinite difficulty. The Chinese prejudice is almost invincible. Every form of error is deeply lodged in the Chinese mind. Every vice is ubiquitous. Dishonesty and impurity are omnipresent. Womanhood is enslaved. Science is unknown, and the stubbornness of opposition to Christian ideas is that of adamant. But on the other hand, the Chinese material, when Christianized, is of the best. The sufferings of China are a constant appeal to whatever exists among us of the Spirit of Christ, the spirit of humanity, and there is no doubt that many of the Chinese leaders have turned their thoughts, since the Japanese war, to the great West, clothed in whose panoply Japan conquered. From the highest official classes men are stepping forth and saying to the Western world: "Come over and help us." Rev. Timothy Richard, of Shanghai, was requested by eminent officials at Peking to secure from leaders of Western thought their wisest suggestions as to what China needs for her regeneration. And it was my privilege to secure from American statesmen and scholars a number of important communications, which have been submitted to the

Chinese Government. Russia, Germany and France are determined, it would sometimes seem, on the dismemberment of the most ancient of empires. And, while we cannot doubt that this attempted dismemberment, if successful, might be an ultimate gain to the race, we know perfectly well that, like the crimes of England in India, and like the forcing of the opium trade into China, it will be one of the horrible stains upon Christendom which ages will not rub off; it will be one of the obstacles not easily overcome to the rapid advance of the Kingdom of Truth, Brotherhood and Love. Centuries of moral warfare, untold energies of spiritual devotion, the sacrifice of countless lives gladly given to the ministry of Christ in the Celestial Empire—all this will be in the future. The conversion of China will be no holiday task, and the consummation will be delayed until Christendom itself has been Christianized.

In his great address at the Parliament of Religions on Christian, or, rather, Religious Unity in its bearing on the work of Missions, Mr. Candlin gave us a parable from the political history of China, a parable whose lessons are for us, as well as for the men of that Empire, a parable which teaches that the reunion of Christendom must precede the conversion of mankind. He told us of the great and ancient China which has remained slightly affected by the changes that have convulsed the outer world. In reality, however, that Empire has frequently been a loose aggregation of petty kingdoms and different languages, waging with one another remorseless and cruel war. And yet, she has given the world a phenomenon unique in history. Other nations have fallen and been broken, never to rise again, but

China, rent and torn at times, at the next turn of the wheel of destiny coalesces and stands impregnable, the most populous and the most homogeneous nation on earth ; and the secret of this strange power, he said, " has been an ideal." Down the long line of her rulers, through every change of her dynasties, the ideal given by Confucianism, the ideal of the united and peaceful Empire, " to pacify all under heaven," was never for a moment lost sight of. This has been the star of her darkest night. (" History of the Parliament of Religions," pp. 1190-91.)

Like that is the infinitely greater ideal of Christianity. In a holier and more blessed sense, it aspires to give peace to all under heaven, but the peace which Christ gives is more than external order. It comes from rest of conscience and intimate communion through a living Saviour with a Father God, and the world which is to be pacified runs all round the Equator, and stretches out to both the poles. It is our shame, our deep and undying shame, that this programme is unaccomplished. It is our shame, " if in our littleness or narrowness, or love of forms and theologies and ecclesiasticisms and rituals, the great ideal itself should be lost, which angels sang that night when the starry spaces were glad and did not know how to hold their exultation, because they divined where the message came from : ' Peace on earth, good-will toward men.' "

## CHAPTER VIII

### SUCCESS OF ASIATIC MISSIONS ; AMERICA'S RESPONSIBILITY TO THE ORIENT

THE Christian religion is inherently expansive, and the idea of a world-wide conquest entered its heart and brain from the very beginning. The strongest argument for the truth of Christianity which I could bring to bear upon many Hindu minds was this: its essential universality, not only because of its adaptation to all men, and its claims upon all, but from its present world-wide extension; an argument which Christian missions in the nineteenth century have put into our hands. I have returned home from a voyage round the world with a new and deeper sense of the Gospel's universal efficacy, after hearing the old Christian hymns sung in Arabic and Marathi, in Hindu and Kanarase, in Tamil and Bengali, and in the languages of China and Japan. Many a time in the early morning hours the voices of little children carrying old tunes in strange tongues have floated to our ears across the Mission Compound of some city in the Punjab, or on the spicy and surf-beaten shores of Ceylon, and my heart beat faster as I realized the oneness of Christian hope and faith and love in the breasts of all disciples, and as I felt anew the sweet glory of that Gospel which it is your work and mine to carry to all those whom God loves and for whom the Saviour died.



A few years ago there came to me in the providence of God a deep invincible feeling that it was my mission to preach Christ, not only in America, but also in the Far East. It was the larger Christ which I was moved and inspired to preach, the Christ who has not forgotten nor forsaken any part of the world; the Christ who has illumined in some measure all hearts, but who blazes forth in redemptive disclosure from Bethlehem's cradle, from the Galilean Mount of Teaching, from the Tree of Life on Calvary, from the opening Heavens, from the Eternal Throne, and from the Pentecostal fires of the Holy Spirit which gleam and flash wherever the historic Christ is faithfully and lovingly presented. And now that I have finished the work to which I was commissioned, now that I have been permitted to carry the Christian message to the schools of India and Japan, I shall be glad if any word of mine shall help, however slightly, that sure and swift-coming revival of enthusiasm in America for the missionary cause, which, in its origin, character and purpose, Dr. Wayland rightly deemed the sublimest that ever awakened the hopes and called forth the moral energies of mankind.

I find, and you also find, among some people in our own country, a scepticism with regard to the wisdom and success of all Christian effort in Asia, an unbelief springing sometimes out of a lack of knowledge of the real results of Christian missions, and occasionally from the feeling that Christianity has nothing supremely important to give to the followers of Buddha Mohammed and Confucius, and to those whom it is supposed have been trained in the great philosophies of India. It is very common for travellers and naval officers to circulate the report that they have found nothing to praise and much

to condemn in the work of the missionaries. Such critics might learn something from the testimonies of great British statesmen in India, one of whom, Sir Alexander McKenzie, Governor-General of Bengal, a strong friend of missions, said to me that he looked forward to the time when there would be a national turning of the people of India to the Gospel of Christ; when the work already begun should go forward rapidly under the leadership of native Christian prophets. These critics of missions might learn much from Colonel Denby, for twelve years our efficient Minister at Peking, or from Consul-General Jernigan of Shanghai, or even from the *Indian Social Reformer*, a non-Christian paper published in Madras, which has recently said that "if you wish to find examples of the noblest benevolence, you must go to Christianity and not to Hinduism," and has also expressed the opinion that "the highest types of Christian character yet evolved by our race were found among some of the Christian missionaries of India."

It might be well, however, to put to these critics a few questions. Will you give to us the names of a score out of the thousands of Christian missionaries in the Orient whom you came to know personally, and to know so well that you could form an accurate judgment of them and of their work? And then, since the missionaries are doing such a vast variety of things to help the bodies and souls of men, will you tell us what work you found ineffective or harmful? Do you disapprove of the translation of the Bible, the writing of Christian literatures, the teaching of children in schools, of young men in colleges, the preaching in the street, the visiting of women in their homes, the work of the dispensary, or the work of the hospital? If you know not one mis-

sionary personally, if you have never studied the various forms of work with your own eyes, where did you get your opinions? Did you get them from the not-over-moral European populations in the corrupt port-towns of Japan, China, and India? Are you reflecting the hostility of unworthy representatives of Christian nations who are doing so much to hinder the progress of Christianity in the Orient? Is it becoming in anyone to endeavor to break down the work of men and women who, leaving their own country from love of Christ and love of humanity, are, at any rate, striving to enlighten, uplift, and save their fellow-men? Those who mislead American travellers in the Orient would be equally out of sympathy with earnest and aggressive Christian work carried on here in our American cities.

I have seen enough of Christian evangelism in Asia to fill me with joyful hope. I never met a missionary in India or Japan who was doubtful about the final result. And I have seen enough of the practical workings of Hinduism, Buddhism, and Islâm to crystallize into adamant firmness my previous strong conviction of their futility to give the soul peace with God, to remove the weight of guilt and grief, to lay the foundations of a vigorous individual and national morality, and to brighten earth with the light of a blessed immortality. My conviction of the universal need of the Gospel of Christ was not lessened but greatly augmented by the observations made of the present condition of Japan, the one non-Christian nation that can be called progressive.

The conclusions which I reached in regard to this most interesting of Oriental countries, reflect, I believe, the judgments of those careful Western and Christian

students who have the most thorough acquaintance with the facts. I believe that, while the Japanese are the most intelligent and progressive people in the Asiatic world, and that while Japan already possesses some of the material and intellectual forces of civilization, she is not yet strong in the moral elements. The people can scarcely be said to have a conscience, outside of a very limited circle of civil and patriotic duties. There are elements of good-nature and of kindness about them which mislead the superficial and hasty observer. Those who have lived with them for many years tell you that lying and dishonesty of all kinds are frightfully prevalent, and that the sins of the flesh are practically universal. The Christian idea of purity of heart and life is almost unknown; and it must be confessed that many Europeans who live among them (I, of course, except all earnest Christians), very speedily fall into the common fleshly sins which, with the Japanese, are not sins at all. Except in the cities where Western travelers are seen, some of the ordinary decencies of behavior observed in the Western world are practically unknown, and it is simply impossible for me to do much more than hint at the dissoluteness and gross animalism in which the good-natured Japanese is perfectly at home.

Buddhism has been represented as the life, the strength, and the light of this people, and Buddhism wrought a great and beneficent history in its early days. But it is a system out of which to-day in Japan the moral vitality has largely departed. It builds great temples, the Eastern Hongwanji which I saw in Kyoto, very recently completed, being the largest Buddhist shrine in Japan, on which ten millions of yen have been expended, money raised by popular subscription. There

is no lack of worshippers in its bronzed, matted, and lacquered sanctuaries. But the scandals of its priesthood are notorious, and the barrenness of its services equally so. They seem hardly worthy of children, and the Buddhist sermons are largely stories of historic or mythical heroes which may kindle the patriotic feeling, but can do nothing to meet the deepest needs of the soul. Buddhism in Japan is fighting Christianity with its own weapons, but as sure as human nature remains what it is, and growing enlightenment reveals to men their need of God and redemption and immortality, Christianity will continue its beneficent advance in the Island Empire.

My observations and labors were largely given to India. It was a lectureship founded by a devoted member of a church in Michigan City, Mrs. Caroline E. Haskell, which led me to the Orient, and the brightest visions which met my eyes in the dark continent of Asia and elsewhere were the mission stations at which your gifts and efforts have kindled points of celestial light. The lectureship was fortunate in having an American origin, and fortunate also in its connection with a movement of religious fraternity and conciliation which touched the heart of a proud people. It has been our hope that this foundation would prove not only a useful factor in the evangelization of India, but also a bond of brotherhood and loving interest between East and West. It is plain that Christian education must be a main factor in the evangelization of a land where the very foundations of rational theistic and Christian faith are yet to be laid. I look upon the Christian colleges of India as important elements in the national regeneration, even though comparatively few of their students

are brave enough to defy disinheritance, family persecution and relentless social ostracism, in order to declare, in the face of the cruel intolerance that prevails, the faith in Christianity, which thousands of them are secretly cherishing. The lectureship is intended to supplement the work of Christian literature and the Christian colleges. It was my mission, in speaking to the educated classes, to lodge as firmly as possible in the Hindu mind our conviction that Christianity is essentially a universal religion; to show that it must not be identified with any Western nation, or with the faults and vices of any one people. Flattered by the praises of European scholars who unearthed for him his own sacred literature, the philosophic Hindu began to think that Hinduism reformed and purified was good enough for his people, and indeed possessed a glory which did not belong to the Christian Gospel. It was my effort, therefore, to show that Christianity, judged by any tests which bring out its true nature, is essentially universal. It has the appearance which belongs to no other faith, of compassing the globe, moulding more and more the peoples who make the modern world. Its fruits, whether in individual or social life, whether among barbarous or civilized peoples, in past times or in the present, dwarf and eclipse the best results which other faiths working over limited areas can possibly produce. The literature of Christianity, its sacred Book, judged by its form or contents, has universal characteristics not discoverable elsewhere. Its doctrine of God is so perfect and so adapted to human need that enlightened men, living in a world of suffering and sin, can never be permanently contented with the agnosticism of Buddha, the pantheism of the Hindu, or the stern monotheism of Islâm.

Furthermore, Christianity presents an absolutely unique phenomenon in the historic Christ, essentially universal in His nature and teaching, Son of God, Son of man, living for human example, dying for human redemption, rising and ever living to be the inspiration of human hope—a Christ who, from the very beginning, lodged in His followers the ineradicable conviction that His religion was meant for all, was adapted to all, and would yet be accepted everywhere. This earnest proclamation of the essential universality of the Christian faith was, of course, startling and not altogether acceptable to the proud and isolated Hindu spirit. It has been the habit of that mind in recent years to claim for Hinduism every excellence which other religions bring to his attention. My persistent advocacy of Christianity as a religion seeking after the whole world with its message of love and salvation, stirred up not a little antagonism, and at the close of one of my lectures in Poona, a young Brahman, representing the omnivorousness of his nation, which has swallowed almost everything in the world of the spirit, came to me and said: “Dr. Barrows, you are right in saying that Hinduism has not been a missionary religion, but it is going to be!” Of course, there is nothing more preposterous than this bit of airy vanity. The currents of four thousand years are not to be turned in precisely the opposite direction. The swamp is not to be transformed into a fountain, nor the Dead Sea into the Amazon. The all-credulous Hindu mind may believe that a few lecturers on Hindu philosophy, visiting Western lands have reversed or will reverse the spirit and attitude of cycles of centuries, but it still remains true that Hinduism is a national religion, and that, to enter its circle, is a question of geography as

well as of race. The Brahman priest in the temple of Parbati, to whom I put the question: "How can I become a Hindu?" answered correctly: "It is impossible. To be a Hindu, one must be born a Hindu." How difficult in some cases it is to lodge in the Brahman mind the notion that there is a universal religion which deserves acceptance by the Indus and the Ganges as well as by the Hudson and the Thames, was illustrated by the Chairman of my lecture in one of the cities of Southern India. I had finished my address, whereinto I had put every ounce and atom of my earnest conviction in regard to the sovereign claims of Christianity over every human mind and conscience, when the Chairman, after the usual complimentary remarks, said to his Hindu hearers: "You see how thoroughly the lecturer believes his religion. His whole heart is in it. His earnestness has made him strong. What lesson may we learn from him? It is this: that we should be as earnest and devoted to our religion as he is to his!"

In setting forth the claims of Christianity, it was my duty to use the comparative method. The comparative method is certainly the fairest. It seeks for truth and endeavors to determine where, at each point of the comparison, the greater, the purer, the completer, the more effective truth is found. Now I wish to say, with the greatest possible emphasis, that my conviction arising out of perhaps a unique experience in meeting large numbers of non-Christian hearers—Hindu, Moslem, and Buddhist—is clear and strong, that the comparative method when faithfully applied by the Christian to other religions, is not only the fairest, but is also the most enlightening, humiliating, and even exasperating method. Comparisons are not always agreeable, even when they



serve to bring out the truth. Christian missionaries may set forth the Gospel of Christ in what I may call the usual method, that prevailing in Christian lands, and awaken often only a sluggish interest and arouse but little antagonism. I might have followed the usual method, and probably would not have called for so many columns of hostile criticisms as those with which the native Indian press abounded. I must testify, however, to the general spirit of courtesy which prevailed even in these criticisms, and I must also say that the constant kindness which I received and the patient and respectful hearing given to the lectures were remarkable. Missionaries informed me that they would scarcely have ventured before such audiences of educated men to have spoken with such frankness and fullness of conviction. I believe there was no lack on my part of appreciation of what is best in other religions. There was general testimony that my lectures contained no abuse of Hinduism, but at every point of comparison I indicated the immense superiority of Christianity. While Hinduism is national, Christianity is universal. While the effects of Hinduism are so mixed of good and evil as to condemn it when judged by a lofty standard and seen through long periods of time, the results of Christianity demand a favorable verdict for the Gospel of Christ. While the polytheistic and pantheistic elements have led to degrading worship or produced moral paralysis, the holy, loving, redeeming God of Christian theism has awakened and confirmed the best possibilities of human nature. The superiority of the Christian over the Hindu scriptures is dazzlingly evident at every point of comparison, while to rank Krishna with Christ is to put one's self out of the domain

of scholarship as well as out of the precincts of morality. Furthermore, the philosophy which the Hindu revivalists exploit as something more certain and permanent than the New Testament history, is after all a jumble of fantastic speculations. One set of opinions is ridiculed by the holders of rival theories, and while the influence of their philosophies is revealed in the acute minds and distorted and untrustworthy moral character of the Brahmans, they have not benefited the Hindu millions with their so-called sublime abstractions. What has affected popular Hinduism has been the legendary history, if I may so call it, of the Ramayana and the Mahabharata, which seems like a barbarous, grotesque caricature of the true supernaturalism of the Gospel.

I did not expect to find the work of Christian missions so varied, wise, faithful, and effective as I discovered it to be. This discovery came in part from the unusual opportunities enjoyed of seeing the work of so many societies, European and American; of seeing the work in all parts of India; of seeing all kinds of work in schools, colleges, hospitals; bazaar-preaching, tract and Bible distribution in villages and cities, and of seeing all this work under the eyes and with the explanations of those Christians, native and foreign, whose lives are most closely identified with it. The study of missions was not with me something subordinate and secondary. It was not put off until after I had seen the tombs, the temples, the streets, and the shops, the monuments and the palaces. It was a chief business of my hours not devoted to public speaking. I learned of missions from those who knew most about them, who knew their failures and their successes; from those who had been benefited by them; from those who were

opposed to them. Most of all, I relied on my own observations, constant, careful, repeated daily observations. If men wish to learn of the trade of a country, or of its colleges, or of its politics, they confer with traders, college men, politicians. They study on the spot and under the guidance of experts. After three months in India and nearly one month in Japan, wherein amplest opportunities were mine for seeing and knowing the labors of Christian propagandists in the Orient, I record with deep conviction that Christian missions in the East are more wonderful, more admirable, and better worth studying than any other feature of the life of Asia.

I am grateful that in the work of a score of missionary societies, I could see so many evidences of the fruitfulness, hopefulness, and beneficent power of Christian evangelism. Certainly the Bishop of Tinnevely, who between last March and the previous November was permitted to confirm more than two thousand native converts, does not despair of the evangelization of India. Having conversed with Brahman-Christian preachers and professors in colleges, having seen a Brahman in the bazaars of Benares proclaiming Christ amid the hideous idolatries of that city, having seen whole rows of Brahman converts in Christian churches, I not only repudiate the mendacious story that no true Aryan is ever converted, but I cherish a hope that in time to come multitudes of the twice-born classes will be born again by the Spirit of God.

Let one visit a hundred Christian schools in which I have seen gathered the dark-eyed boys and girls of Arcot, Bengal, and the Punjab; let him see the native congregations of Christians in Lucknow and Palamcotta,

in Ahmednagar and Madras, and contrast their homes with the conditions out of which they came ; let him visit the hospital work in Amritsar and Indore ; let him study the various forms of organized Christian labor by which the Church Missionary Society is ministering to the ignorant, the blind, the deaf and dumb in Polamcottah ; let him see what the Pundita Ramabai is doing in Poona for the relief and instruction of Hindu high-caste widows ; let him mark the Biblical, literary, and scientific instruction given to the eighteen hundred boys and young men in the Christian College, Madras, and to the hundreds in Duff College, Calcutta ; Forman College, Lahore ; Reid College, Lucknow ; Wilson College, Bombay ; Wesley College, Bangalore ; St. John's College, Agra ; St. Stephen's College, Delhi ; let him follow the Bible women in their diligent teaching of the Scriptures ; let him hear the reports of the great army of Christian women who are carrying light and cheer, comfort and hope, into darkened zenanas ; let him note how millions of printed Christian pages are spreading all abroad the mighty Gospel of redemption ; let him study such huge turnings to Christ as have followed the preaching of the Baptists among the Telugus and of the Methodists in Northern India ; let him renew his acquaintance with the monstrous usages which prevailed eighty years ago, and which Christian civilization in India has swept away ; let him read the reports already published, which show that the last year has been the most fruitful and glorious year in the whole of the history of Indian missions ; let him note the hundred signs that the old Hinduism is decadent and doomed ; let him study the reformatory movements which the presence and power of Christianity have started into life ; let him remember

that, with all the forces which keep people back from open confession, the membership of native churches in India has increased more rapidly during the last twenty years than has the population, and he will be convinced that, though only a good beginning has been made, and generations of Christian effort are yet required to do for the Empire of India what the Gospel wrought for the regeneration of ancient Rome, still he has seen and learned enough to dispel the error contained in the oft-quoted remark that Christian missions in India are a failure.

One morning, in a village six miles from Ahmednagar, I was permitted, by Dr. Robert A. Hume, to baptize and receive into the Church two young men, recent converts to Christ. It was a very humble place where the villagers assembled, but I was never before so deeply moved by such a service. Sitting and standing on the floor of earth were true confessors of the old faith which I had heard chanted in stately cathedrals by the Thames, the Tiber, and the Rhine. Here were believers in that Name before which emperors have bowed, and my hand trembled as I touched their dusky foreheads with the baptismal waters. It seemed to me that He who stooped to the lowliness of Bethlehem and Nazareth was almost sensibly present in the little meeting-house, which the dark hands of these humble people had decorated with fruits and flowers, out of regard to one of Christ's ministers, who had come to them from the other side of the sea.

A single glimpse of a congregation of Hindu Christians is a better argument for missions than any eloquence can elaborate. If the next annual meeting of the Presbyterian General Assembly could be held in the

heart of India, there would be no further need for Dr. Ellinwood and your other secretaries to urge you to keep out of debt. Things seen are greater than things heard, and yet things heard by the heart of faith and good-will and by minds of keen and sympathetic intelligence ought to awaken such an interest as to sweep Christian America into the very vanguard of the missionary battle.

It is almost an impertinence for me or anyone else to eulogize the spirit of wisdom and courage and self-denying devotion which has marked the lives of your missionaries, those now living and those who have entered into brighter spheres. The stars of the Southern Cross look down through the palm-trees of India upon the graves of many American Christians, graves as sacred as any in Plymouth or Princeton, in Greenwood or Gettysburg, and the voice which comes from these heroic sepulchres is such an appeal to the Christian heart of America that, mingled with the plaintive voices of Asia's dying millions, it will not permit you to take one step backward.

Christian missions are not above just criticism. They are partly a reflex of our imperfect Christendom, but they are not to be justly criticised by those who are out of sympathy with all Christian evangelism. The toil and self-sacrifice which have been put into this work are prodigious, and the notion that missionaries live a luxurious and self-indulgent life is the fabrication of ignorance or malice. Having been for four months in missionary homes, I know the sorrows, trials and daily toils of these men and women, the anguish of separation from children, the many discouragements by which their work is accompanied, but by which they are never

discouraged, the many erroneous and undeserved criticisms by which they are assailed. And I wish to affirm before the Christian public of America, what you all well know, that these men and women, true representatives of the spirit and kingdom of Jesus Christ, are worthy, not only of our confidence, but also of our prayerful and self-sacrificing co-operation, tenfold more than the churches have yet given. Christianity is not asceticism, and asceticism of the Hindu sort is incompatible with Christian living. Our representatives in the Orient require for their wearisome and nerve-destroying lives the environments of a Christian home, and I am glad that missionary homes reproduce in a simple, unpretentious way the decencies and comforts of English and American households, and I am glad that the missionaries are few in India or China who try to conform to the habits of life prevailing about them, and thus diminish their strength, lessen their powers of service, and cut short their years of usefulness.

I have come back from my observations of Asia with a feeling that America does not yet begin to appreciate the great part which she must play in the moral struggles of the future, that lie outside of our national domain. Ours is the chief branch of the Anglo-Saxon race. We are soon to become, as Lowell prophesied, "the most powerful and prosperous community ever devised and developed by man." The time of our moral and political isolation has passed away. Those who, in the beginning of the century, left our shores for the pioneer missionary work in the Orient, have sown seeds more potential than they dreamed. The type of Christianity which America represents is more ethical, humane, progressive, life-giving than the types of Oriental churches,

and of the national European establishments. America's place in the Christianizing of the world is far ahead, in the very foremost ranks. We have the greatest wealth of all nations ; here Christianity has a free field for the exercise of its divine energies ; here the sense of individual responsibility has been developed, and God has placed us, like Israel of old, in the centre of the nations, touching England's greatest colony on the north, and the whole Spanish world, reaching from the Rio Grande to Cape Horn, on the south, while to the west of us is that Asiatic world of immeasurable greatness which, when wakened out of sleep, will combine with America to make the Pacific Ocean the chief highway of the world's commerce.

And one does not feel that America grows less important as, after eighty days of voyaging in mid-ocean, or skirting the shores of great continents, he comes to realize the earth's bigness, and the multitude of interests which lie outside of our own land. Before two centuries have passed away, the English language will be the vehicle of commerce, literature and civilization for the majority of the human race. Many a time, in my conversations with English people, I have startled them with a new fact ; and a new fact is usually disturbing to the British mind—namely, that more than one-half of those who now speak the English tongue live beneath the Stars and Stripes. America represents to the Orient the higher aims and possibilities of men. There is a patriotism which is foolish, absurd and ignorant. I might tell you how Japan is now nourished on such a patriotism ; how the people are taught in the schools that their history is more significant than the history of other nations, and that their recent progress indicates



their immense superiority over other lands. Multitudes of the Japanese people feel that their country is the centre of the world, and I know a missionary lady who believed that a lesson in geography might help to clarify the mind of a Japanese woman who was affected with this senseless patriotism. A map of the world was spread out before her; and when she took it into her vision, and beheld the little Japanese Islands off the coast of Asia, she inquired, in her bitter disappointment: "Is that all?" But an enlightened acquaintance with mankind does not lessen our just estimate of the strategic and perpetual importance of a land so vast, rich and centrally situated as ours to the future development of humanity.

To the Hindu, America has a very different sound from England. Members of the National Indian Congress informed me that they looked upon our constitution and our history and our prosperity as guides and incentives in their work for that future India which rises before their imaginations like a splendid dawn on the far-off golden heights of Kinchinjunga. I remember how in Constantinople the English companions of our voyage almost winced when they came to realize what a shining record America, by her schools, churches, and colleges, had made in the last sixty years in the Ottoman Empire, set over against the measureless shame and cruel diabolic selfishness of the European powers, who have been plunging from one depth of infamy down into those lowest deeps where now all the devils hiss and riot and applaud. And, if I were asked to name that place which I have seen in all the world where Christian civilization, as shown in general intelligence and morality and good-will among different races;

in the abundance of schools, asylums, and churches; in wide-spread material prosperity, and in zealous devotion to the expansion of God's Kingdom on earth had reached its brightest manifestations, I should mention, without a moment's hesitancy, a tiny state in the Pacific which American Missions lifted out of savagery, and which I pray and hope may before long be linked to the American Commonwealth, the Island Republic of Hawaii.

There is nothing fantastic or unreal in the missionary purposes which fill your hearts. The century we live in is illustrious as the time when the Church of Christ so enlarged her tents as to present the appearance of a universal faith. It is strange to me that any world-traveller would be willing or able to miss from his view the fruits of this wide-reaching Christian evangelism. I have found them everywhere, beneath the infernal gloom which broods over Constantinople, in schools and churches which the Sultan ought never to have admitted to his empire, if the Ottoman Government saw that a pure Christianity would work out its inevitable results, and make human beings dissatisfied with ignorance, robbery, oppression and wholesale assassination. I have seen the fruitage of Christian missionary work in the cities and mud villages along the Nile, where the impoverished remnants of populations whose ancestors may have built the Pyramids are coming out into a spiritual liberty and independence for which Pharaohs and Ptolemys, Caliphs and Khedives never made provisions. I have seen Christian missions everywhere, in more than a score of the crowded cities of India, touching with the light of the Gospel the minds of the little children in the schools and of the restless youth

in the colleges ; sounding its message in the brilliant and dusty bazaars, and bringing the hand of medical skill and the voice of Christian consolation to the wards of many a hospital.

Christian schools look out upon the eternal snows of the Himalayas and the everlasting verdure of Ceylon. I have found the Christian herald at work where the island of Singapore keeps watch between the Pacific and Indian Seas, and where the mountain-island of Hong Kong guards one of the chief harbors of China and the fourth port of the world, and where the islands of Japan are to become more beautiful with the leaves of the Gospel than with the cherry-blossoms in the spring-time. I have sailed beneath many flags—beneath the white, black, and red of Germany ; the tricolor of the French Republic ; the Union Jack of dear old England ; the Stars and Stripes of America. I have seen the flag of Italy in the harbor of Smyrna, the Star and Crescent on the waters of the Bosphorus, and the Dragon Flag of China on the borders of the Yellow Sea. I have visited shores over which floated no European flag, but I have not seen the coast of any land on which had not been planted the standard of the Cross.

I am sometimes asked, What is the most beautiful sight in Asia ? In art, undoubtedly the Taj Mahal, the palace-tomb in Agra, the pearl and crown of Moslem architecture. Bathed in the moonlight, it is a dream of the white domes of the Celestial City. He who has seen the wonders of the world may contrast the Taj Mahal, especially after he has gone away from it, with the florid gorgeousness of St. Peter's ; he may feel his soul drawn nearer to God in mighty aspiration and in memory of the world's Christian past in the columned

aisles of the Cologne Cathedral ; and, standing amid the statues and sculptured flower-gardens on the roof of many-spired Milan, beholding the sunlight breaking through the clouds on the snowy peaks of St. Gothard, he may have a keener sense of the grandeur of man and of the greatness of God ; but nowhere else, as in the Taj Mahal, have I had such a sober certainty of the waking bliss of beauty and of human love embodied in architecture.

But if you inquire what is the noblest sight which India can show the traveller in the world of nature, I take you with me to the heights of Darjeeling, and bid you look far above the clouds to the golden darlings of the dawn cradled in mid-ether, those inaccessible and incomparable peaks on which human foot has never trod, the home of the Hindu gods, the inspiration of the Vedic poets—those mysterious Himalayan heights, rising almost three miles above the loftiest summits of Switzerland. But if you ask me what is the most wonderful sight in the world of the spirit, I bid you walk with reverent feet and uncovered head into some humble Christian meeting-house, hard by, it may be, to some gorgeous or loathsome Hindu temple. I ask you to look into the faces of these men, women and children, from whose eyes there comes back to you the reflected light of Bethlehem and Calvary and the glorious Mount of Ascension. I have stood before companies of native Christians in nearly all the chief cities of Hindostan, from the northern mountains to the southern seas, and I have felt that I saw something more beautiful than the Taj Mahal, soaring like a white bubble of a dome above the gardens on the banks of the Jumna ; and when one considers the environments of such lives as these,

when one reflects on the darkness, superstition, degradation, and persecution out of which they or their fathers may have come, the Himalaya Mountains are not so marvellous an exhibition of God's almighty power as these native Christian lives of His omnipotent, redeeming grace.

O the immeasurable privilege and commanding duty of giving to men the Gospel of the Son of God! It is said that most of the money contributed by the British Government to India for the relief of the starving is stolen by native officials who have been appointed to distribute it, and robbery in a case like this is certainly murder. God gives us an abundance for ourselves, and such an abundance that we can easily send the bread of life to the millions of the Dark Continent and the hundreds of millions who are perishing in the twilight of Asia; and if our careless or covetous fingers clutch and hold what God intended for others, do we not rob both God and man? And he who robs a starving soul is verily guilty of even a greater sin than he who robs a starving body. Let no one imagine that the Oriental religions have life enough left in them to disprove man's need of Christianity. I have seen the best and the worst that these faiths can do for their followers; and I am more deeply convinced than ever that Christianity, the religion of redemption, which shows us God mercifully seeking after men, and not men blindly groping after God — that Christianity, the religion of reason and brotherhood, of civilization and of progress, is the best treasure which America has for dying nations.

I met numerous evidences that American missionaries have an especial advantage over their brethren

from other nations, in that they represent this Western Republic. I know that we have behaved badly at times toward Chinese, and that the action of our government in its exclusion of Chinese immigrants and its disregard of solemn treaty obligations has given offence. But we have the testimony of so experienced an observer as Dr. Martin, of Peking, that the common people of China are well disposed toward us and our Christian representatives, until they are stirred up by members of the official class. If you seek for the causes, and they are many, of the dis-esteem in which representatives of Western Christendom are held by the people of the East, you cannot trace many of them that are important—I might well say, any of them that are important—to the doors of our American missionaries. I have come back from a voyage around the world with a new feeling of the moral glory which belongs to our beloved land. The only other nation that can be compared with ours is, of course, England. The Honorable Mr. Curzon dedicates his valuable book on “Problems of the Far East” to those who believe that the British Empire is under providence the greatest instrument for good that the world has seen. I am not here to undervalue that Empire. A voyage round the world does not lessen one’s sense of England’s importance or of the general beneficence of her rule. She guards the portals of the Mediterranean, the Indian, and the Pacific Seas. She has given the bodies of her children to the dark depths of the ocean to widen a realm on which, as on our own, the sun never sets; and no one can read “A Song of the English,” as sung by the true laureate of the Empire, without entering into some sympathy with her world-conquering spirit.

“ We have fed our sea for a thousand years,  
And she calls us, still unfed,  
Though there’s never a wave of all her waves  
But marks our English dead.

“ We have strawed our best to the weed’s unrest  
To the shark and the sheering gull.  
If blood be the price of admiralty,  
Lord God, we ha’ paid in full.

“ There’s never a flood goes shoreward now  
But lifts a keel we manned ;  
There’s never an ebb goes seaward now  
But drops our dead on the sand.”

But, after all, there is a selfish look about much of England’s predominance in the Orient and in the Southern waters. England’s dealings with subject populations, like our dealings with the Indians, have sometimes shocked the moral sense of mankind ; and never have I heard such denunciations of England’s lust for land as in a great Christian demonstration in the City Temple of London. I confess that I felt humiliated when the American Senate rejected the Treaty of Arbitration, but I know very well that the arguments for distrust of England were then not few nor feeble. Her isolation has not been altogether “splendid.” Her want of tact, her domineering ways, her fierce jingoism, have kept from her the completer confidence which the better England would surely have gained.\* Indeed, many felt that the true England, the England of missions, of liberty, of justice, the England of Wilberforce and Shaftesbury,

\* These words were spoken before the happy and extraordinary outburst of friendly English feeling toward America during the Spanish war.

of Bright and Gladstone, had been suppressed for a time. Had the truer England been in power, the Arbitration Treaty would never have been rejected.

The sins and shortcomings of America are, of course, conspicuous enough, and are eagerly reported to the ends of the world. Conversing with the Maharajah of Indore, a native Prince who is naturally in love with despotism, he asked if the railroad riots in Chicago were not an indication that our American civilization was weak. And, at a reception given by the Social Reformers in Madras, I found they had at their tongues' end all the pessimistic reports of American corruption in politics and in the family life; and I had no easy task in proving to them that the nobler and sounder elements of American civilization were still supreme. But the one evidence that America is a land of goodness and righteousness, an evidence that is stronger than rumor and prejudice, is found in the character and work of our American missionaries in all the wide realms of the Orient.

While it is pleasant to find the sewing-machines, and the bicycles, the clocks, and the oil of our country in the shops of the Orient, it is more inspiring to feel the presence of American teachers and missionaries, bent on redeeming the human mind from error and on laying the foundations of an ethical civilization. Other lands are represented by the sword. In India Great Britain stands for military power and commercial gain, as well as for justice, education, progress, and civilization. Germany is stretching out her strong military hand for the subjugation of the Pacific Seas. Spain, Holland, and Portugal have had their eyes and hands on the Orient for centuries. Underneath the Dutch flag are



more than thirty millions of people in the great south-eastern archipelago. France has planted herself on the Island of Madagascar and on the fertile lands of Tonquin. The American voyager in the East does not see the American flag in the harbors of the Orient as often as he might wish. But I have found the American name beloved and trusted where other names failed to awaken any happy and affectionate feeling. The brightest light which shines on the Syrian coast beneath the shadow of the Lebanon Mountains flashes from an American college, and the darkness which broods over the pyramids and the tombs of the sacred bulls would be far deeper but for the American Presbyterian schools and colleges stretching through the whole length of the land of the Nile. And throughout India, from coast to coast—and I crossed the Continent five times—while I saw many things to depress the mind and bring before me the shames of Christendom, my heart was filled with pride over the good name which American Christians have given to their country. Landing in Bombay, the first song that broke upon our hearing was “America,” sung by the Christian Marathi children in the Compound of the American Mission. I would not win the hearts of these, and such as these, from loyalty to India; but India has little to give them except ignorance, superstition, extreme poverty, and perhaps moral debasement. These bright-eyed children could have no gratitude to India, and could not feel a very deep patriotic pride in the present, or even in the past, of their own nation. Their fathers and mothers were Christians; they had no practical knowledge of heathenism; from America had come the teachers and teaching that had emancipated them; America was really their Father-

land, and through America they had become a part of that commonwealth which is greater than any earthly empire, which overleaps national boundaries and is binding the nations into what is yet to be a cosmopolitan brotherhood. In Calcutta and Lucknow I saw something of the great work that the American Methodists have accomplished; in Madras we met those who had had part in the wonderful successes among the Telagus of the American Baptists; in Ahmednagar and Madura we gloried in the splendid achievements of the American Board; in the Arcot Mission we saw how fruitful had been the toil of the Chamberlains and Scudders. In Japan we saw all these blessed results repeated. In our voyages we associated much with our missionaries from Burma and China. Surely, it is a hand of redemption and healing which Christian America has laid upon the Far East and the Islands of the Sea. As we crossed the waters of the Bay of Bengal, they seemed more sacred when I remembered that Adoniram Judson was buried beneath them. The Mayflower, which brought to New England the pioneers of Christian America, finally sank off Masulipitam in the waters of the Arabian Sea, as if to indicate the ultimate field for the working of those divine forces which she first carried to the wild New England shore.

“Laws, freedom, truth, and faith in God  
Go with our exiles o’er the waves;”

and wherever on pagan shores the voice of the American missionary and teacher is heard, there is fulfilled the manifest destiny of the Christian Republic; there are realized beyond even their dreams the prayers of the founders of our nation, one of whom, Samuel Adams,

said: "America will yet give laws to the Old World;" and some such place as Carver and Winthrop and Davenport and Witherspoon and Asbury occupy in our annals may be the position of the names of Goodell, Hamlin, Washburn, Jessup, Van Dyck, Post, Watson, Judson, Foreman, Scudder, Newton, Hume, Fairbanks, Thoburn, Ewing, Chamberlain, Chandler, Downie, Martin, Nevins, Happer, Davis, Gordon, Hepburn, Verbeck, in the regenerated Asia that is to be.

Christian missions have made a magnificent and difficult beginning in the Oriental world, but Christianity has gone to Asia to stay. It erects fortresses and not hotels; it builds of stone, and not of canvas. Its motto is, "Evangelize the World, though it takes a thousand years." Teachers in Indian Christian colleges have said to me that, "if we can form a Christian conscience in one out of a dozen of our pupils, we feel that we are doing a great work." The best Christian missionaries in Japan have entirely recovered from the folly that the Japanese churches can take care of themselves, and dispense in a very short time with Christian guidance and reinforcement from the West. With such loose ideas in regard to financial responsibility as deprived the American Board of its Christian College, the Doshisha; with the childishness and vanity which prevail so largely among Japanese Christians; with the serious departures of so many misleaders from the Gospel of the Divine Christ; and with the prevalent absurd patriotism which seeks rather to Japanize Christianity than to Christianize Japan, there is need, as deep and constraining as ever, that our American Churches maintain and enlarge their work in the Japanese Archipelago. No, we must work and wait and expect that our children

and children's children may very likely be called upon to carry on our labors. I was urged by the missionaries in Japan to tell the American churches that the Island Empire will long continue to need the guiding hand, the wise instructions, of those who have been trained in Christian countries. And this is evident when you remember that in some Japanese Presbyterian churches in the administration of the Lord's Supper, while bread and wine are furnished the communicants, cake and tea are provided for others, and that the spirit of reverence has hardly dawned upon the minds of the native Christians. I was told in Honolulu that the Hawaiian Christian, smitten with the small-pox and expecting to die, used to mount his mule and ride around the village to say "Good-by" to his friends and neighbors! There may be a politeness which is unwise, and there may be a Christianity in the Orient which will need for generations the molding intelligence of Western churches. Missionaries of experience understand how slow the progress in some communities must be. They do not believe that entering a house and calling out in broken Chinese, with the finger raised toward heaven, "Jesus loves you. God is righteous. Prepare for the day of Judgment," is always carrying the Gospel to that household; for a vast preparatory educational work is required to teach some men what God is, what righteousness is, who Jesus is, and to bring home to the conscience the claims of truth. Even the millennium has not perfected Western Christendom. Rudyard Kipling has pictured the failure of the fool who tried to "hustle the East." With the pressure of the whole world upon her benevolence, the Christian part of Great Britain is utterly unable to meet the spiritual needs of India; and America's

obligation to co-operate is as clear and dazzling as an Indian noonday. God grant that our eyes may take in the wider vision, and that our hearts may be enlarged, and that, as we have freely received, we may freely give. Christianity is the universal faith, and is the only hope for individual and national regeneration in that Asiatic world, vast with undeveloped possibilities.

Let no one dream that the Oriental faiths have life and power enough to prove that our Gospel is not needed. The failures of the Oriental religions is now felt, even by some of their own disciples; and I have returned from seeing the best that the Oriental systems can do for their peoples with my old convictions strengthened, that Christianity, the religion of redemption and enlightenment, of liberty, of progress and brotherhood, the religion which alone gives peace to the sin-sick heart and brightens with hope the future of individuals and of peoples, is the best possession which America holds for herself and is commissioned to impart to others. Before my faith the Christian religion looms up like a glorious mountain of heaven. One morning, looking out from my room in Yokohama, I saw not only Mississippi Bay and Treaty Point and the ships of that harbor through which, a half-century ago, the regenerating forces of the Western world began to flow in upon Japan; but, looking forty miles away, I beheld the peerless beauty and majesty of the sacred mountain, cleaving the blue sky like a snowy wedge. And so Christianity rises before my imagination and my reason as the bright and blessed mountain of God. About its feet are fertile farms and prosperous homes, such as are found only in the beneficent domain of Christian influence; in its heart are the treasures of all wis-

dom and all knowledge; down its sides flow the streams which have made European and American civilization possible, and which are yet to turn the moral wilderness of Asia into the garden of the Lord; about its summit play the golden splendors of millennial mornings, and it dominates all other systems even as the snow-white and spotless cone of Fuji-yama dominates the islands and the seas, the rice-covered plains, and the forest-crowned hills of beautiful Japan.

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