

man. Whilst all previous systems had merely sought to purify the stream, it demanded the purification of the fountain. It placed the evil thought on a par with the evil action. Such morality, based upon the intelligent and earnest acceptance of divine law, and perfect recognition of the brotherhood of man, is the highest conceivable by humanity; and, although its power and influence must augment with the increase of enlightenment, it is itself beyond development, consisting as it does of principles unlimited in their range and inexhaustible in their application. Its perfect realization is that true spiritual Nirvâna which Çhâkyâ-mouni has clearly conceived, and obscured with Oriental mysticism: extinction of rebellious personal opposition to divine order, and the attainment of perfect harmony with the will of God." (Vol. II., pp. 487-8.)

Of the four religions which have been styled "universal," Christianity alone is universal in fact. Christianity alone preaches its gospel to the whole world. A Buddhist element has recently found its way into a certain school of European philosophy, but not through Buddhist preaching or under a Buddhist form. Mahometanism and Buddhism are something more than local or tribal, yet less than universal. Mahometanism is military, as its Koran avows. In conquest it lives, with conquest it decays; it also practically belongs to the despotic, polygamic, and slave-owning East. It has never been the religion of a Western race, or of a free and industrial community. By arms it has been propagated, or by local influence and contagion, not by mission. Buddhism, if it is really a religion and not rather a quietist philosophy engendered of langor and suffering, is partly a religion of climate and of race; of its boasted myriads the majority, the Chinese, retain little more than a tincture of Buddha, while all are enclosed within a ring-fence in a particular quarter of the globe. Its European offspring is a philosophy of despair. Judaism, after its rejection of Christianity, itself fell back into a tribalism, which is of all tribalisms morally the most anti-social, since it is not primitive and natural, but self-enforced and artificially maintained in the face of humanity; while the proselytism which was rife when the philosophic Judaism of Philo was verging on universality has since that epoch ceased. It is to be noted also that Christianity is almost alone in its display of recuperative power. No parallel to the revivals of Wycliffe, Luther, Calvin, and Wesley is presented by any other religion. The Wahabi movement will hardly be thought as a spiritual revival to deserve that rank.

Moral civilization and sustained progress have been thus far limited to Christendom. So have distinct and effective ideas of human brotherhood, which implies a common fraternity, and of the service of humanity. In Buddhism, if they have been distinct, they cannot be said to have been equally effective. They seem to be closely connected with the Christian idea of the Church, with its struggle for the emancipation of the world from the powers of evil and with its hope of final victory.

Much, therefore, of what we have cherished would still stand, even if our evidence for the miracles should fall.

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