

Friend, and who has commanded us to be holy as He is holy. This takes our thoughts away from us and fixes them on the Divine Goal before us. This is the spring of hope and forward movement. Buddhism keeps before its votaries the contemplation of evil instead of good. Man, earth, universe—all is vile ; the result is universal scepticism ; God, man, life, death, eternity are nothing. Man is in the grasp of dead, cold, cruel, pitiless, inexorable law ; the only hope is to get out of the grasp of this law, this endless cycle of births and re-births ; hence the inability of Buddhism to found a tolerable social state or a good government. Another cause of this inability to found a tolerable social state is its depreciation of woman, that coming factor in the world's progress. No religion struggling for supremacy in the human heart can safely ignore woman, for she is half-the race. When woman shall have obtained her full rights many of the world's evils will be remedied and the millennium brought nearer. A man who could forsake his wife and only child, however lofty his purpose in doing it, and however peerless his morality, will never be able to win the mother-heart of the human family.

Such, then, are some of the reasons which debar Buddhism from becoming a world-wide religion. Yet to the coming world religion it has and will continue to add very important elements toward the complete understanding of what that religion really is—just as Hinduism and Mohammedanism are doing and will continue to do more and more in the future. It might not be out of place to mention briefly some of these elements : (1) Strange as it may sound, Buddhism is nevertheless the "Protestantism of Asia." It is outwardly formal, its cultus, especially in the Northern Church, so much resembling the cultus of the Church of Rome. Yet in spirit Buddhism is thoroughly democratic ; all distinctions of class and rank are obliterated ; it knows nothing of priestly castes and assumptions ; it stands up for the individual rights of man. Buddhism might well be called the religion of individualism. It encourages learning and scientific inquiry—is, in fact, a synonym for knowledge, investigation, criticism. Its gospel, its central idea is salvation by obedience to natural law—know these laws and be saved. All war and misery are the result of ignorance, all evil the result of error ; it is simply mistake, and may teach us to do better in our future births. Buddhism will thus powerfully assist Christianity in its struggle with caste and priestcraft. (2) It is essentially tolerant. It never relied upon the sword for its propagation ; won its adherents by persuasion ; knows nothing of the fierce fanaticism of the Shemitic religions, thus mightily enforcing the great doctrine that every man is to worship God as his conscience dictates. (3) It preaches with all its might against the use of all intoxicating beverages, thus marshalling all its forces against that deadliest human foe, the drink traffic. We might well praise God that all the isms of Asia set their face strongly against this stupendous evil. The Christianity which preaches total abstinence will be triumphant over Asia. (4) Its humane teaching with regard to the