

Brahmanism loses the finite ; Buddhism, the infinite ; Islam emphasizes God's sovereignty at the expense of man's free agency. Christianity invariably gives due credit to both hemispheres of divine truth—is, therefore, the full-orbed truth. Judaism was preparatory to Christianity ; so likewise are Hinduism, Islamism, Buddhism. All these systems are necessary training-schools for certain branches of the race, to lead them up to the highest spiritual conceptions—Hinduism for the Malay Dravidian aborigines of the larger part of India ; Islam for the Shemitic stock ; Buddhism, with its human teaching, for the fierce Mongolian. With the probable future of this latter system, overspreading Eastern Asia, we are specially concerned. Is, then, Buddhism likely to be the much-talked-of religion of the future ? Its founder, as well as its past history, prohibit us from entertaining any such view. In its onward march of twenty-five centuries it has stayed within certain geographical parallels and meridians ; it has made conquests only among Mongolian tribes, seems only adapted to them, because of their deficient sense of the supernatural. Buddhism to-day marches nowhither, fights no battles, wins no victories. It is ill adapted to the pushing, vigorous, practical natives of the modern world ; its morality may have been capable of conserving Asiatic society for centuries, but it could never hold together young nations like America, Australia, South Africa for even a generation ; the result would be universal anarchy, ending in a deluge. The whole teaching of Christianity, as well as of science, is that man should love his neighbor as himself ; the whole teaching of Buddhism, although it may do this undesignedly, is to make man supremely selfish. Every Buddhist individual and nation is supremely selfish and infinitely conceited. We do not wish to speak evil of Buddhist morality, for we believe Buddhism to teach the best ethics outside of Christianity. We believe Gautama to have been one of God's saints, one of the purest, noblest souls that ever lived. It is the best system ever invented by man (Islam being simply a mixture of Judaism and Christianity, both divine), breathing a lofty spirit of tolerance and righteousness, obedience to parents, mercy toward the brute creation, boundless charity to man ; yet Buddhism lacks the motive power to make its votaries live out these splendid ethical teachings in their every-day life. Judging Buddhism by Christ's maxim, that all things are to be judged by their fruits, we must confess that Buddhism has failed to bring its adherents to a high plane of perfection. It concentrates all man's activities on himself ; he is only busied about himself, and thus forgets his surroundings ; it forever rings the changes on "work out your own salvation," "be your own Saviour," "expect nothing from a Power outside of yourself ;" it deifies the human self, seeks to annihilate the craving of the human heart for a Redeemer, a Burden-bearer, a world Father Confessor. Its heavens are brass. The reason why there are no progressive Buddhist countries is obvious enough. The real motive power of Christian civilization is the contemplation of an Infinite, Eternal, Holy God, who is our Father and