

religion, and to learn what the best religion is. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity and were ready to accept the teachings of our superior religion.'

"These remarks and more like them were received with great applause by the enthusiastic audience. They will be thoroughly believed by the masses of the people, for whose benefit meetings are to be held here and there throughout Japan to spread these interesting reports. The educated classes, as a rule, know too much to believe such statements, but the effect upon the lower classes will be to strengthen the power of Buddhism and to neutralize the influence of missionaries and native Christians.

"Said an earnest, intelligent young Japanese Christian man: 'How could American Christians make so great a mistake as to hold such a meeting and injure Christianity as the influence of those meetings will do in Japan?'"

"With charity toward all and malice toward none," we now dismiss the Parliament of Religions from these pages, praying God that such a gathering may never again give occasion to the enemies of the Lord to blaspheme:

BABISM—ITS DOCTRINES AND RELATION TO MISSION WORK.

BY REV. J. H. SHEDD, D.D., OROOMIAH, PERSIA.

In the Parliament of Religions Mormonism was not represented. In the opinion of some it should have been, for it purports to be a message from God and it has many myriads of followers. The same is true of Babism, the new religion of Persia. It is a product of the present century; it claims to be a new revelation; it has its own literature and martyrs and enthusiastic propagandists and many myriads of believers. If one is to judge between the coarse deceptions of Joe Smith and the gentle character of the founder of Babism, the palm must be given to the latter. The latest expounder of this faith is Edward Granville Browne, of Cambridge University. He is in sympathy with Persian life and modes of thought, and has a most amiable feeling toward the Babis. He spent a year in Persia, living mostly among them, and visited Beha in Acre, and has given us a full explanation of their books and spirit. See his "Year among the Persians" and "Traveller's Narrative to Illustrate the Episode of the Bab;" also the Journal of the Royal Asiatic Society for 1889 and 1892. A good review of these works is given in the *New York Independent*, May 17th, 1894.

It is not my purpose to reproduce the history here, except in outline sufficient to give the reader a basis for understanding the doctrines and bearings of this new faith.

The two personages upon whom the faith is founded are Mirza Ali