

ish superstition mingling with some of our religious observances? We ought in these brightened days to be advanced far beyond this rudimentary stage of spiritual development.

Many good people feel disposed to take advantage of the day's cessation from labour to go into the country, though at this season such a trip is by no means inviting. There is a natural desire to visit relatives at a distance. In such cases it would in no way weaken family ties for visitors and their friends to wend their way to the village or country church, and there join reverently in the Thanksgiving services.

The setting apart of one day in the year for thanksgiving is a most excellent custom. In this land where in the eye of the law, as in reality, there is perfect religious equality, it is most becoming that Christians of all denominations meet in their respective places of worship to join in thanksgiving to the Giver of every good and perfect gift, to praise Him for individual, family and national blessings, to supplicate Him for their continuance, to have their sympathies expanded by intercession for those whose lives are in the shadow of trial, affliction and poverty, and to have their sense of dependence on Him in whose hand are all our ways more fully brought home to their hearts. Much more heartiness in our Thanksgiving services might be manifested, and this would certainly be the case if those who attend church regularly on Sabbath made it a matter of conscience to join in heartfelt worship on Thanksgiving Day.

Those who express their thankfulness by assembling in the House of God on the day annually appointed will not likely confine such expression to one day in the year. They will seek to cherish a grateful spirit every day. There is too much unnecessary grumbling in this world, too much unreasonable discontent, too much senseless fault-finding, which a fuller realization of God's unlimited bountifulness to the children of men would do much to correct. It would diffuse the spirit and extend the practice of brotherly kindness, sweeten life and bring the heart in which the Divine love rests more in accord with that experience of the Apostle who voiced his gratitude in the expression, "Thanks be unto God for His unspeakable gift."

CHRISTIANITY AND BUDDHISM.*

LONG before Mr. Edwin Arnold's brilliant poem, "The Light of Asia," was given to the world the author of the work now before us was intent in the pursuit of most interesting Oriental studies. For him the "Light of Asia" had a peculiar interest, though of a different kind from that experienced by the general reader. He was in a position to know that beneath the gorgeous poetic vision of Oriental beauty of thought and imagery there lurked a moral and spiritual virus that, in the minds of many readers, would lead to disastrous results. His intimate knowledge of Buddhistic literature enabled him to see that beneath the plausible splendours of poetic fancy the author of the "Light of Asia" had ventured far beyond poetic license, if indeed it was accordant with his original intention to adhere to ascertained fact as the basis of his gorgeously-built poem.

Dr. Kellogg possesses remarkable qualifications for the task he undertook and which he has so satisfactorily accomplished. Naturally endowed with a keen, penetrating and logical mind, thoroughly disciplined by varied and liberal study, having a comprehensive knowledge of the great questions of current theological thought, Dr. Kellogg is an Oriental scholar of rare accomplishments. Added to faculties natural and acquired, he had the advantage of many years' residence in India, where he came into close contact with all classes of the people, thus obtaining much valuable knowledge of the modes of thought, customs and habits of the people where the followers of Jesus Christ and the adherents of Sakaya Muni could be seen living together.

The work of Dr. Kellogg recently published is a masterly one. He candidly confesses that he entered upon his investigation as a Christian, and claims rightly that holding the Christian faith is no disqualification for an unbiassed inquiry into the system that has so many followers on the Asian Continent and dilettante admirers in the Western world. As the

result of his investigation he avows that the study has deepened his conviction in the Christian verities, and brightened his hopes in Christ as the Light of Asia and of the world. The entire discussion will be acknowledged by every candid reader as eminently fair and dispassionate. There is no trace of the pragmatic and professional controversialist or the self-confident polemic. Neither is there any tendency to retire before a difficulty. He either offers a probable explanation or proposes to wait for more light and a more satisfactory solution.

Dr. Kellogg does not fight with shadows. He has not been dependent on the representations of others; but has studied for himself the mass of Buddhistic literature which the researches of eminent living Oriental scholars have brought to light. He has not based his conclusions on hearsays and the assumptions of others. He has conscientiously sought to ascertain what the sacred books of Buddha contain, taking care at the same time to weigh carefully the opinions of such scholars as Max Muller, Rhys Davids, Koppen and others.

In his preface, as well as in the body of the work, he lays down for the reader's benefit a very needful caution. Christian readers, and all acquainted with Christian ways of thinking, naturally suppose that when the terms Sin, Salvation, Law, etc., are used by Buddhists they have the same significations as we are accustomed to attach to them, while such is far from being the case.

In accordance with certain opinions, popular in some quarters, there are not a few who suppose that the development theory is sufficient to account for all the religious systems that have influenced the lives and thoughts of men. The recent study of comparative religion has with some tended to confirm the assumption that all religions are of human and no one is of divine origin. The resemblances, real or supposed, between Buddhism and Christianity have been elaborately dwelt on by certain writers who desire to discredit the latter. If it can be shown that Christianity is an outgrowth of an ancient Asiatic system, then it would cease to be regarded as of divine authority, or rather, to put it as some comparative religionists do, that all are alike divine. It can be claimed for Dr. Kellogg's work that it clearly demonstrates that such a claim cannot be substantiated.

The work contains seven chapters. The first is introductory and discusses the relation of Buddhism to modern unbelief. In the second the sources of the respective systems are discussed, showing clearly that the New Testament Scriptures are now universally recognized by such rationalistic scholars as Scholten and Kuenen and even Ernest Renan as having been written not later than the close of the first Christian century. "This means, of course," remarks Dr. Kellogg, "that the most essential and fundamental of the records which form the basis of the Christian faith can be traced up into the very generation in which the events narrated are said to have occurred." On the other hand, among Buddhistic critics there is no agreement as to the time when Gautama, the founder of Buddhism, lived. The approximation is that it was between three and four hundred years before Christ; and it is clear that the legends concerning his life and death were not reduced to writing for many centuries afterwards. In writers of the Augustan age there are references to Christ and his followers while there are no contemporary references to Gautama or his teachings. To a large extent this disposes of the assumption that the writers of the Gospels were influenced by Buddhistic teachings. The third chapter gives the account of the life and legend of Buddha, and in the fourth that legend is contrasted with the life of Christ. The fifth chapter is devoted to the comparison of the doctrines of Buddha and the doctrines of Christ, where it is clearly shown that in regard to the following essential doctrines the contrast is much more marked than any resemblance which occurs, viz., concerning God, concerning Man, concerning Sin, concerning Salvation and concerning the Last Things. Buddhism denies the existence of God; its idea of sin is entirely different from the Christian's conception, while to the Buddhist salvation means deliverance from existence, and it would be difficult to define the difference between the Buddhist's dream of Nirvana and the atheist's dream of annihilation. The sixth chapter is also very important. It treats of Buddhist and Christian Ethics. At the outset the author gives a concise view of the excellencies of Buddhistic Ethics, and then states the postulates of the two systems, and proceeds to discuss

their respective laws, motives and practical workings; regarding the latter he startlingly asks:

Were is the unbeliever in Christendom to-day, the most earnest and sincere apologist for Buddhism, who would rather raise his children in Chinese, Siamese, Burmese or Thibetan society, than to bring them up in England or America?

There are bright gleams of truth in some of Gautama's teaching, but the darkness of superstition and hopelessness inseparable from his system, when once understood, will lead all candid souls to turn to Him who is "the true Light" which lighteth every man that cometh into the world."

Books and Magazines.

SEEKING AND FINDING ALMANACK FOR 1886. (London: S. W. Partridge & Co.)—The design of this little almanack is to interest the young chiefly in the study of the Bible and is admirably adapted for the purpose.

THE PULPIT TREASURY. (New York: E. B. Treat & Co.)—Dr. Talmage occupies the place of honour in the November number of the *Pulpit Treasury*. There is a striking and characteristic sermon by the Brooklyn divine on the "Downtall of Christianity." His familiar face appears as a frontispiece. There is a good engraving of the Tabernacle, and a genial sketch of his career. The other contents of the number are most inviting. There is great variety and much profitable reading matter to be found in the issue which is one of unusual excellence.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—Among the many interesting articles in the November number, "Some Testimony in the Case," Rebecca Harding Davis's contribution to the literature of "the negro problem," will especially appeal to the reader. The impressment of sailors is entertainingly written about by Edward Stanwood under the title of "An Old-Time Grievance." Two thoughtful and scholarly articles, one on "The Idea of God," by John Fiske, the other on "Principles of Criticism," by E. R. Sill, form the more solid papers of the number. "Thackeray as an Art Critic" contains some account of the great novelist's early notes on pictures; and Mrs. Miller has a pretty bird-sketch, called "A Trick of Spirit." The serials by Henry James, Mrs. Oliphant and Dr. Holmes, maintain their interest, and one at least of the stories has a startling development. An Algonquin legend is the *motif* of "How Glooskap Brought the Summer," by Frances L. Mace; there is also good poetry by Andrew Hedbrooke and Paul Hermes. The Contributors' Club, a survey of recent illustrated volumes and the usual "Books of the Month," complete an entertaining, readable and very valuable number.

THE CENTURY. (New York: The Century Co.)—In the initial number of the new *Century* year, beginning the thirty-first volume of the magazine, special stress is laid on the fiction, which includes three short stories and parts of two serials. "A Story of Seven Devils" is one of Mr. Stockton's characteristic tales of humour and ingenuity; and "The Mystery of Wilhelm Rutter," by the late Helen Jackson (H. H.), is a tragic romance, the scene of which is laid among the Pennsylvania Dutch. Mr. James's "Bostonians" is continued. The new serial is Mrs. Foote's mining story, "John Bodewin's Testimony," the opening chapters of which give promise of a novel surpassing in interest the same writer's romance of "The Led-Horse Claim." "A Photographer's Visit to Petra," which opens the magazine, is one of the most attractive and unusual articles, in point of illustration, ever printed in the magazine. Edward L. Wilson contributes a narrative of his daring journey to the decayed city of Petra, and of his adventures with the Arabs. Several fine illustrations accompany the paper on "Setters," in the "Typical Dogs" series. General Grant's paper, describing the campaign and battle of Chattanooga, is a feature of the number which will excite the greatest interest. A discussion of the question of the possible unification of American Churches is begun in this number by the Rev. Dr. Charles W. Shields, Professor of the Harmony of Science and Revealed Religion at Princeton. A striking essay on Socialism, by the Rev. Dr. Lyman Abbott, entitled "Danger Ahead," will be read with interest. "Topics of the Time," "Open Letters" and poetry are excellent features in this number.

* The Light of Asia and the Light of the World. A comparison of the Legend, the Doctrine and the Ethics of Buddha with the Story, the Doctrine, and the Ethics of Christ. By S. H. Kellogg, D.D. (London: Macmillan & Co.; Toronto: S. R. Briggs.)