

nary and ministers plenipotentiary of the kingdom of God' at all. Who made them such? Where and what are their credentials? We challenge their friends to the proof. None of all the great missionary body ever laid claim to, or would accept, such an arrogant designation. Not even the mighty Paul would talk that way. An 'ambassador for Christ,' he did once call himself—and only once—but an 'envoy extraordinary and a minister plenipotentiary'—never!

"If these Buddhist and Shinto priests, who were panegyriized and canonized in Chicago under Dr. Barrows' supervision, are ministers plenipotentiary of the kingdom of God, then so are the hundreds of thousands of priests, monks, bonzes, and fakirs behind them whom they represented. Ministers of the kingdom of God, forsooth! Say that to a missionary who has lived among these priests, and who knows their ways, their manners of doctrine, their idleness, their pride, their hypocrisy, their false-hoods, their blasphemous acceptance of personal worship and their dissolute habits of life! Those old questions of the Apostle Paul are not yet superseded. We quote them again. He that hath ears to hear, let him hear: 'What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? What part hath he that believeth with an infidel? What agreement hath the temple of God with idols?' The apostle varies the question under five different forms. He is in earnest in what he says."

In *The Independent* was published a letter from Rev. J. L. Dearing, a Baptist missionary in Japan, which shows one installment of the evil results of the Parliament. It should be put on record:

"The Buddhist representatives from Japan in attendance at the Parliament of Religions have returned, and their reports show what effect the great convention really had upon the representatives of the various religions there assembled, and also what the second-hand effect is upon the people who listen to the reports brought back. Soon after the return of the Buddhist orators and representative men a public meeting was called under the auspices of the Buddhist Young Men's Association in Yokohama, an organization copied after the Young Men's Christian Association. Some seven hundred people were gathered in one of the largest theatres in town, and from ten o'clock in the morning till about seven at night continuous addresses were given by one after another, recounting the reception they had received and the impression the meetings had made upon them.

"The two chief speakers were Bourin Yatsubuchi and Shaku Soyen. The former is a priest of Kamakura, and a graduate of the college of which Mr. Fukuzawa is the head in Tokyo, a man well versed in modern learning and a scholar of no mean ability. He was one of the speakers at the Parliament in Chicago. Shaku Soyen, also one of the speakers at Chicago, is a great scholar, and is regarded as the most talented priest in Kiushiu. Some eight others occupied some time in giving their impressions. Among the statements that were made by the priests were the following:

"When we received the invitation to attend the Parliament of Religions our Buddhist organizations would not send us as representatives of the sect. The great majority believed that it was a shrewd move on the part of Christians to get us there and then hold us up to ridicule or try to convert us. We accordingly went as individuals. But it was a wonderful surprise which awaited us. Our ideas were all mistaken. The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our