

men of old. Why do men pray to God if this be not so? Why do they ask for blessings, if they think the avenue, through which God would bless them, is closed up. No, no; let us not entertain such an idea, but cast it from us forever. I sometimes think God's light, if it varies at all, increases a little. We will not only be able to do the works that he did, but greater works, it is promised, than those, shall we do if we are only faithful, and live in unity and harmony with God. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down, with my Father in his throne." This is our privilege, and can be gained, not by the observance of any man-instituted system of theology, but by living out daily the simple and practical religion of Jesus Christ. We shall not be asked if we are Baptists or Presbyterians, or Episcopalians, but simply, "Is thy name written on the book of life? Not only is it there, for all names are recorded, but is it legible and not obscured and blurred by deeds of sin, unused or misused talents?" "Once," the legend says, "a certain man approached and asked if his name was written there." The recorder said, "Thy name is not here." He was surprised, and asked, "How is that?" The angel said, "I'll go and look again." He found it, but all covered with smoke. It is not always the smoke of tobacco that hides the names. It may be the intoxicating cup or some other indulgence. All sin, whatever it may be, obliterates our names on the Book of Life.

As we understand this Christ of God to be the Light of the World, our light, by which we may walk and not stumble; we will realize it also as the resurrection and the life that, whosoever believeth shall not die, but have everlasting life. This resurrection I understand to be a lifting of the soul, out of the dead things of earth, out of empty beliefs and professions, out of death

that sin begets into a new life, even the eternal life here and hereafter. We will have the assurance that though the physical will return to the earth, the spirit will go back to God, who gave it to dwell eternally in that home prepared. I invite us again—we whom God has made in his own image and has breathed into us the breath of life. I invite us to follow this Christ, this Light of the World. We will then become *living* souls, and an honor and glory to him in every sense of the word.

BUDDHISM AND CHRISTIANITY.

The inhabitants of nearly all of Eastern Asia worship according to the faith of Buddha. Buddhism is the popular belief of China, the State religion of Thibet and the Birman Empire, and is embraced by the Japanese, Siamese, Ceylonese, and a number of other peoples of the eastern part of the continent. Its adherents are reckoned, or rather guessed, for there are no accurate statistics in regard to them, to number anywhere from two hundred to three hundred millions—quite as many and probably more than the number of Christians.

James Freeman Clarke calls Buddhism the Protestantism of the East, for it was the outgrowth of a protest made by the Brahmin monks against the doctrine of a salvation attainable only through priests and in favor of salvation through individual good conduct.

The forms and ceremonies of the Buddhist religion, however, resemble very closely those of the Catholic Church. So closely that the early Christian missionaries to the East thought Satan was using the people to mock the sacred rites of Catholicism. In reality Buddhism is, at least, three or four centuries older than Christianity, and some authorities think that the early Catholics derived their forms from the Buddhists; but there does not seem to be any histori-