

In order to grapple successfully with the manifold errors which confront us in our day in the East as well as in the West, we must accurately know them and measure their power.

Sir Edwin Arnold has filled thousands of readers with surprise by showing that an Indian ascetic whom many had too easily dismissed from their thought as of little account, was really a great reformer. In doing this he has superadded the most extravagant and even false estimates of his hero, weaving into the tissue of his poem many Christian phrases and conceptions which were never dreamed of by real Buddhists.

Many readers have believed even more than the author intended, and he has expressed his own surprise at the serious construction which has been put upon his representations of the Buddha. He has recently published another poem, designed to show the superiority of Christ as "The Light of the World."

Sir Monier Williams in the Introduction to "Indian Wisdom" has urged the importance of the study of Oriental Systems for the reason that the nations are being brought into closer relations by the extension of commerce and diplomacy, and especially by the advance of European colonization in the East. He specially reminds all Britons of the intimate relations into which they are brought with Asiatic races, as rulers and teachers, and he presses home the duty of acquiring a better knowledge of the faiths as well as the manners and customs of the millions with whom they are united as subjects of one great empire. The same considerations have at least a partial force with all Christians and philanthropists of America, since we are so fully in sympathy with the great movements of the Anglo-Saxon race in reclaiming the world. Considering our nearer access across the Pacific, and the vast possibilities of future contact and intercourse, it may fairly be questioned whether we have not even greater motive for studying the false systems of Japan, Corea and China than have the Christian churches of Europe. It has been well said that "if nothing profitable can be found in heathen systems, their very sterility may the more pointedly commend the superior wisdom and power of the Christian faith."

St. Augustine tells us that he was profited both in what he found, and in what he did not find, in the Platonic philosophy. It taught him the knowledge of a spiritual God and the interests of a world transcendently above the earthly follies in which he had indulged, but it pointed out no way of approach: it revealed no Saviour, no God made sin for us, no ransom, no intercession, no eternal hope. He heard no voice saying "Come unto me, all ye that labor and are heavy laden." This was a wise discrimination.

But we have still higher examples than that of Augustine for a fearless study of false systems and for a full, candid admission of what-