

longings' for a deliverer, of which we read so much and hear so little, an excuse might be made; but no, it was when he railed out his accusations which reflected on Christians and their work of missions. That intensifies the shame.

"You at home will have your ill harvest out of this—briers and thorns and thistles. Worst of all, the thorns and thistles will trouble most those who had nothing to do with the affair. But it is certain, further, that there will be an ill harvest out here. These men, so lauded in Chicago, are the resolute and persistent enemies of the salvation we preach. They, and the men of this class, stand between us and the millions and millions of votaries who follow them. They organize and mobilize resistance to the truth as it is in Jesus; they baffle us by their schemes; they ridicule us in their speeches. Nor is this because they do not know; they do know what we preach, and they hate it accordingly.

"The Buddhist hates the idea that a man can be saved only by the merit of Christ; he scorns the idea of a living God. The Hindu hates and scorns the brotherhood of disciples in Christ Jesus; he hates with a bitter hatred any challenge of his lordly self-sufficiency. Now the men who come back from Chicago will have a wonderful story to tell of their reception. It will be exaggerated immensely in the repetition. They will tell what the newspapers said; they will tell how they were applauded; they will tell how the crowd almost fought to get near them to touch the hem of their garments; they will tell how their high-priests were saluted by the highest titles in vogue among Christians at home; how the spirit of Buddha was represented as hovering over the place equally with the Spirit of Christ, and how they themselves, one and all, Buddhists, Hindus, Mohammedans, agnostics alike, were hailed as envoys extraordinary and ministers plenipotentiary in the kingdom of God. All this will be told and magnified, until it will appear that a multitude of the American people are ready for Buddhism, and that American missionaries have sadly misrepresented the land they came from. To these stories hundreds of thousands of Buddhist priests in India, Ceylon, Burma, Siam, China, Japan, and Tibet will become the absorbed listeners. For years to come it will be slowly percolating through the three or four hundred millions who are under the influence of Buddhism, and working mischief which the good Christian men who got up that kind of a Parliament of Religions could never have foreseen.

"And now one thing is certain. Missionaries out here must gird themselves for a fresh struggle. The Chicago Parliament will render it necessary. Heathenism gets an occasional bolstering up from the West. Sir Edwin Arnold, Madame Blavatsky, Colonel Olcott, and various others have done a little. But the stimulus they have given will be as nothing compared with that which the Buddhist priesthood will derive from the work of Dr. Barrows, Mr. Bonney and their 'advisories.'

"In Japan the effect will be seen first and strongest of all. There are eighty thousand priests there—so it is said—and they are on the alert. They have been in a panic of late, but they have been rallying their forces. Now a high-priest comes back to them laden with honors received from a land that sends out missionaries; aye, and honors bestowed by Christian preachers—headlights in Zion. Let the missionaries abate their claims. The men who went abroad as representatives of the Buddhist and Shinto faith in Japan have been hailed as 'ministers plenipotentiary of the kingdom of God.'

"We deny it. We deny it utterly. They are not 'envoys extraordi-