

contradictory proposition set forth in our Bible that a sinless man was made sin. All I now contend for is that it stands alone; that it is wholly unparalleled; that it is not to be matched by the shade of a shadow of a similar declaration in any other book claiming to be the exponent of the doctrine of any other religion in the world.

Once again, ye youthful students of the so-called sacred books of the East, search them through and through, and tell me, do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mahommed, what our Bible affirms of the Founder of Christianity—that *He, a dead and buried Man, was made Life*? not merely that He is the giver of life, but that He, the dead and buried Man, is life. "I am the life." "When Christ, who is our life, shall appear." Again, I say I am not now presuming to interpret so marvellous, so stupendous a statement. All I contend for is, that it is absolutely unique; and I defy you to produce the shade of a shadow of a similar declaration in any other sacred book of the world. And bear in mind that these two matchless, these two unparalleled declarations are closely, are intimately, are indissolubly connected with the great central facts and doctrines of our religion, the incarnation, the crucifixion, the resurrection, the ascension of Christ. Vyasa, Zoroaster, Confucius, Buddha, Mahommed, are all dead and buried; and mark this—their flesh is dissolved; their bones have crumbled into dust; their bodies are extinct. Even their followers admit this. Christianity alone commemorates the passing into the heavens of its divine founder, not merely in the spirit, but in the body, and "with flesh, bones, and all things appertaining to the perfection of man's nature," to be the eternal source of life and holiness to his people.

Bear with me a moment longer. It requires some courage to appear intolerant in these days of flabby compromise, and milk-and-water concession; but I contend that the two unparalleled declarations, quoted by me from our Holy Bible, make a gulf between it and the so-called sacred books of the East which sever the one from the other utterly, hopelessly, and forever—not a mere rift which may be easily closed up—not a mere rift across which the Christian and non-Christian may shake hands and interchange similar ideas in regard to essential truths—but a veritable gulf which cannot be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span.

JAPAN.

The recent assassination in Japan of Viscount Mori Arinori, Minister of State for Education, recalls an incident of some interest. In the winter of 1873, Mr. Mori, who was then residing in Washington as the official representative of his country, called at the Bible House to inquire whether some arrangement could be made by which, perhaps through the intervention of the State Department, a copy of the Holy Bible should be presented to the Emperor of Japan.

The question was remarkable as coming from such a source, and still more remarkable for coming at just that time, for the Secretary to whom the application was made had the satisfaction of replying that Mr. Mori's wish had been anticipated. Only a few days before word had come from Japan that Dr. Hepburn had received permission from the Mikado to present to him a copy of the English Bible, and that the presentation had been effected early in November through the American Minister, Mr. DeLong. The Bible was one which had been intrusted to Dr. Hepburn thirteen years before, and he had it in his custody all that time waiting for an auspicious moment. The Mikado testified his appreciation of the gift by an autograph letter.

The times have changed since then. That year thirty-five Japanese had been imprisoned for embracing Christianity, and the edict denouncing Christianity still appeared on the public sign-posts throughout the empire. One