

in glowing colors the life of Gautama, his self-denial, temptation, and suffering, the ethics of his teaching, the confidence inspired in his followers, the worship offered to him and the superstitious myths which have clustered around his name. The argument is—if Buddhism can be accounted for without the supernatural so may Christianity.

Now we have no desire to detract from the exalted opinion of the *morality* inculcated in the 84,000 discourses which are said to have been delivered by Guatama during the forty-five years of his Buddhahship, which are treated by his followers with more reverence than we treat our sacred books. Rather would we trace all the good that is in them to the Holy Spirit, who worketh when and where and how He will.

Nor will we strike issue by *questioning dates*, as some have done who are convinced that many ideas have crept into the system from Christianity, which was planted in India prior to the origination and full development of these legends. But in passing we would notice that these legends arose slowly, and at least four centuries intervened between the life of the Buddha and the earliest period to which they can be traced; whilst Christianity arose at once, and some of its best literature can be traced to a period within thirty years of the death of the Christ (which allows no time for the mythical theory to operate).

Nor do I wish to detract from the *character* of Buddha. It is claimed that with the exception of Jesus Christ his personality was the highest, gentlest, holiest and most beneficent in the history of thought, as "with the exception of Christianity there is no higher code of ethics." For I am confident that a comparison will show the magnitude of the exception and that the superiority of Christianity over Buddhism will be as marked as that of the sun over the "soft shining stars." So that if there are striking resemblances there are also contrasts more striking and more numerous; and whilst the *resemblances*, however imposing, are superficial, the *contrasts* are radical, deep-seated, and belong to the very essence of the system.

I. The points of resemblance.

1. The manner in which each system originated,