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The typical Christian experience differentiated from the best typical non-Christian religious experience

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THESIS
ON
THE TYPICAL CHRISTIAN EXPERIENCE DIFFERENTIATED FROM THE BEST TYPICAL NON-CHRISTIAN RELIGIOUS EXPERIENCE.

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GENERAL OUTLINE OF ARGUMENT
"Thou couldst not seek Him hadst thou now already found Him" Pascal.

INTRODUCTION
1. SOURCES OF INFORMATION
2. FACTS TABULATED.
3. FACTS COMPARED

RESULTS.
"It is when we are most ourselves that we are nearest God".

Inge "Faith and Knowledge"

There is no literature on our specific theme so far as the writer knows. Many books on comparative theology have been examined, but while these may have affected the pland and offered valuable suggestions as to where the most valuable materials could be found we have resolutely abstained from accepting the conclusions or statements of any writer however authoritative excepting as these represented better than we could state them our independent judgments reached by induction from the material fathered from original documents or first hand observations. Translations have, however, been accepted when we have been sure of the expert knowledge of the translator.

There is sometimes a lack of symmetry and completeness in the discussion and conclusions owing to our exclusion of guesses and second hand deductions and to the necessary limitation of sufficient aggregation of facts in some sections to warrant any valuable induction.

Definition of Terms and Scope of Investigation.

1. Definition. Experience in this paper means all knowledge received at first hand and consciously related.

(For discrimination between consciousness, self-consciousness and the self, see Mind 26.98).

Religion is an attempt to rise from human finitude and achieve communion with the superhuman Power or Powers which are
believed to control the world and human destiny.

Religious experience is the sum total of conscious experiences, whether emotional, rational or volitional, which come to man in this quest. True religious experience, as distinguished from false, is that which is not a quotation or echo, but which express his deepest nature when alone. Christian experience means no "conversion" or "salvation" in the usual acceptance of these terms, but the sum total of religious experiences, intellectual, emotional and energizing which are vitally and fundamentally connected with his religious life as a Christian.

Our aim is to find from as an exhaustive examination of the facts as it is possible for us to make, the exact elements in Christian experience of the best type which differentiates it from the religious experience of the best type found in sincere followers of other non-Christian systems. In other words, How does Christianity in its psychological effects differ vitally, if at all, from other religious faiths, and what elements or elements must be added to or subtracted from those to be found in the best Buddhist or Mohammedan, in order that he might possess psychologically a Christian consciousness.

2. Special Difficulties connected with such an Investigation.

Besides the broad scope of research necessary in order to reach any valid induction from tabulated facts, and in addition to all the difficulties met by such Psychologists as Starbuck and James and Coe in their attempted analysis and classification of the religious phenomena observed in
"conversion" we are met with several special difficulties.

(1) In getting testimony.

After four years of effort I have only succeeded in one or two instances close enough to a true believer in a non-Christian faith to feel that I had really found out something important concerning his inner religious life. Orientals are more taciturn, I think, than Westerners in displaying their deepest thoughts on religion and especially do they hide these from foreigners. Books by foreigners concerning these psychological experiences are to be received with much caution. My hundreds of testimonies from missionaries have constantly required the exercise of the principles of "Higher Criticism" not only for the sake of discovering bias in the investigator if present, but in order to compare supposed information with such critical standards as one possessed as also with the testimonies of equally credible observers who had access to similar sources of first hand information. It only takes a "suggestion" on the part of a Palestine explorer to get from the native any name for a pile of ruins he wishes to find. His sense of politeness and reverence for the European is such that he would not fail to say "Yes" to any direct question. It is the same doubtless in regard to our religious inquiries--only more so. My scores of testimonies from converts from non-Christian systems have needed guarding for similar and additional reasons. Even when absolutely honest and eager to give exact information these are by nature and training unable to make critical distinctions or critical statements, by far the most valuable information concerning these things
have been obtained by accident or by and from long time residents in some particular locality, who like Bishops Thoburn or Harris or Dr. Ohlinger, were able to themselves sift testimony and make discriminating comparisons when their attention was called to the facts desired. In like manner the multitudes of native books and pamphlets examined have had to be read with reference to the theme discussed, the motives influencing statements and the likelihood that the same word or phrase meant something very different to the writer than to myself.

(2) In Understanding Testimony.

The last sentence above hints at this. But in addition to the philological difficulty and that connected with the Eastern symbolism and poetic phrase there is even a deeper trouble in understanding the claims made in many Oriental Sacred Books. In many of these (I speak most positively regarding the Book of Dead) the claim in no degree represents a personal experience, but is a claim of identity with the deity, the possessing of his attributes, or an attempt by the claim (magically assisted) to deceive the deity into believing him to be the possessor of the very virtues or spiritual experiences in which he is most deficient.

(3) In Valuing Testimony.

This has been covered in part, through haste and inadvertence, in the above remarks. I had thought to give here the principles underlying this valuation, but have neither space nor time now.

3. Presuppositions.

Certain things are taken for granted in this discussion.
Among these may be mentioned as most important:

Experience is the first and last test of truth. All knowledge depends on its trustworthiness. A universal experience gives us the highest certitude possible to man. The religious consciousness is as clear and universal as the world consciousness. Religion is not something miraculous or abnormal. It is as natural as eye-sight or volition. It is not a birthright, like free-will—it is an achievement. Yet in all religion can be found certain experiences which have normally developed in every race and every full grown individual in every age. Such are beliefs concerning the gods, concepts of duty, moral obligation, deliverance from evil, etc; feelings of moral approval and disapproval as the accepted law of the accepted deity was kept or broken, sense of dependence and weakness, fear, gratitude, etc.; religious impulses leading to actions of morality and to efforts by which the worshipper hopes to establish harmony with the superior powers; religious aspirations and energies affecting not merely the emotional or intellectual life but the practical attention given to the objective demands of home and state, etc., etc.

In this discussion we are not interested in these common elements of experience, but confine our thought to divergent yet fundamental experiences.

(For the relation of experience to reality, see Nitsch "System der Crist, Lehre; Ulrici "Gott und Mensch"; Bowne, passim.

For the psychological necessity of Religion: Am. J. of Psy. 1:88; On Religious Experience Pfleiderer" Phil. of Rel. "Fairbairn" Phil. of Christ,Rel. "Sabatier" Outlines of a Phil. of Rel." and Ritschel and Schleiermacher every.)
The last two I have only examined in outline and at second hand. For "Permanent Elements in Religion" see Boyd Carpenter and Clifford "Certainties in Religion"; on Evidential Value of Rel. Consc. see list I gave in "Dict. Christ and Gospels" and add to it Wd. Caird "Evolution of Rel".

GENERAL SOURCES OF INFORMATION AND TABULATION OF FACTS

1. FOR CHRISTIAN EXPERIENCE.
   (1) Personal Experience of the writer.
   (2) Personal Conversation with others who claim to possess such experience and testimonies of reliable people concerning these.
   (3) Religious experiences of the primitive Christians as recorded in the New Testament.
   (4) Autobiographies, Diaries, Journals, Confessions, etc. of representative Christians in all ages and lands
   (5) Christian Apologies, Theologies and Systems.
   (6) Fruits of Christianity testifying to the real spiritual or non-spiritual energies behind its adherents.

A tabulation of all the facts of Christian Experience discoverable in the Gospels was made by the writer and published in "Dictionary of Christ and the Gospels" (Hastings) Title: Religious Experience in the Gospels. (which see). An equally careful tabulation of the facts of Christian Experience as found in the Epistles and Apocalypse, exactly differentiating these from those of the Gospels, was also made by me but was sent to Dr. Hastings (with the other article) and has been held by
him for future publication. The lives and journals of the following "typical Christians" have been carefully examined for information,-Wesley, Whitefield, Fletcher, Finney, William Taylor, Augustine, Bunyan, Pascal (in part). These representatives are, however, too nearly alike in emotional nature to give data for a fair induction. Published lives and journals are almost exclusively of this class, naturally. It is the emotional nature which expresses itself so as to produce such literature. This is the great fault with James' "Varieties of Religious Experience" and justifies several of Leuba's criticisms, e.g. "Blessed are the intoxicated for unto them is the Kingdom of the Spirit revealed" (Ps. Rev. 15...) There ought to be data gathered from the representative thinkers of Christianity and workers who have not been famous for so-called "experiences". Lotze (Phil. of Rel. p.159) declares that it is his direct inner experience and that alone which makes his philosophy optimistic rather than pessimistic and affirms that this inner religious experience is as direct and certain as the perceptions of the senses. But exactly how much can this testify to? Newman said "Were it not for the voice speaking so clearly in my conscience and heart I should be an atheist of a pantheist or a polytheist when I looked into the world." (Apologia 241) Rabbi Hirsch says "The human heart is the first source of the knowledge of God" (Jewish Ency. "God") Almost every doctrine of every church has been"proved" by this inward testimony. Not only the Fall and Creation, but the literal Infallibility of the Bible (Rev. Quar., Oct. 1888) Prin. Rev. June 1879 Prest. Ref. Rev. 6:20 I, while no less a distin-
guished thinker than President Warren has proved the Trinity thus and testified to a personal consciousness of the Holy Ghost and the Son as distinguished from his consciousness of The Father. Christian Scientist, Dervish and Buddhist are equally confident seemingly that their peculiar views are "proved" by their inner experiences. These, of course are inferences not direct revelations or intuitions.

As to Christian Theologies I am most familiar with the Arminian, but a study of Calvin and Edwards has convinced me that the impulse to thought received by the theology which was accepted by all the reformers of the 16th cent. was at least as great as that from our own while their lives and those of the Roman Catholics show that the active energies evoked by Christianity seem to be independent of the particular "views" of its adherents.

These "fruits" of Christianity in order to be compared fairly among Christian sects or with non-Christian systems must be the natural fruits of the system and must spring from the essential faiths. In the argument against Romanism and constantly in the polemic against Heathenism, certain excrescences or accidents due to race or national civilization are built upon with too great confidence, as in a recent comparison between Christianity and Mohammedanism, in which the fact is emphasized that in Turkey the prominent places and most trusted positions in the army, navy, stores, banks, etc. are held by Christians. This is probably due quite as much or more to the
difference between the Asiatic and European civilization as to a difference in religious faith—these positions are not held by Asiatic Christians and while it is doubtless true that the Western civilization is largely due to Christian influence that is almost equally true of some Asiatic and less advanced European civilizations.

On the whole we can state that all the facts we have been able to father and tabulate show that the experiences of typical Christians in every age and land are surprisingly like those of the early New Testament church (see my art. in Dict. of Christian Gospels) with little essential differences due to climate and training, etc. I hold to my tabulation of facts as heretofore published with the exception that I gave probably too much emphasis to the importance of "conversion" and the sense of sin. That is a marked feature of the New Testament narratives, but it may be partly due to race peculiarities. Sudden crises in religious experience are found in other faiths than the Christian, the effects of which are as clearly marked. I have collected a good many instances of such "conversions" from Brahmanism to Buddhism, from Buddhism to the Crahma Somaj etc. One man hears a voice from heaven and becomes a Moslem. Another reads a verse of the Koran and another hears a verse of the Upanishads and at once gives us honors and wealth and spends his life thereafter in works of piety. James gives an instance in which a thorough unbeliever was converted to Catholicism without prayer or argument or meditation, so far as he knew; evidently the sub-conscious mind however was
still influencing him and the memory of his past and his environment had its effects. But we must not count conversion and the peace which follows and the life directed thereafter by consistent religious motives as an experience peculiar to Christianity. These are (with greater or less similarity) to be found among all emotional devotees of every system and must be explained as effects of causes which lie deep in human nature. Finally we might add the following conclusions to be kept in mind in the final summary of results.

The average experience of professing Christians is far below the N. T. type or the best Christian type of any age. It is nearer to the best O. T. type, but below it in loyalty to light, etc. The religious experience of the best "moral man" is emotionally below that of the average believer but intellectually and ethically and under strain of trial and in his ambition to know the truth the best of these moralists (whom I have known) is on a higher spiritual level than the average honest believer who has been converted. Nevertheless the best moral man falls below the best type of Christian believer in inward peace and sense of harmony with his earthly and heavenly environment and necessarily therefore in the energies and activities which such mental and moral harmony naturally encourage.

Distinctly different types of religious "experience" are found in heathen lands among converts corresponding to the difference of type among the Missionaries.
Sudden conversions among the Methodists but not among the Roman Catholics or Church of England converts. Even the effects of conversion varies. One of our converts reports in a letter that he did not know joy was a fruit of the spirit and never experienced it until he had read the Epistle where this is stated. Luther as well as the less evangelistic Goethe got so utterly weary of life (i.e. so destitute of "peace") that he hated life at times. Hughes tells of a consistent and worthy convert who never (according to her own statement) felt sorry for sin or the guilt of it. Other motives led her to renounce the world and believe on Jesus. This item is not at all convincing but it is of value since it is given though it contradicts (though he does not seem to see it) one of the "certainties" which Hughes is advocating.

Romanes and such as he must be reckoned with in cataloging the essentials of Christian experience. He it was who became an earnest follower of Christ, yet never had a consciousness of salvation (even Mr. Wesley said this was not necessary to salvation) nor any settled joy. This sounds much like some sections of the Upanishads:

"I ask not for thy love nor e'en so much
As for a hope on thy dear breast to lie,
But be thou still my Shepherd, still with such
Compassion as may melt to such a cry."

Academy Jan: 1897.
SOURCES OF INFORMATION (continued)

FOR NON-CHRISTIAN EXPERIENCE.

(for details see following sections)

1. Personal Conversation with many non-Christian believers. (Jews, Moslems, Japanese, Chinese, etc) and vast quantities of verbal and written testimonies from seemingly reliable sources, concerning the claims of religious experience made by such.

2. Many autobiographies, diaries, journals, confessions, etc. of leading representatives of several of these non-Christian religions.


4. Later Systems which are developments of or reactions from the teachings of these supposedly Sacred Books.

5. Expression of inward energies through ceremonies, rituals, churches, governments, and in practical life.

11. FACTS TABULATED

1. FACTS OF CHRISTIAN EXPERIENCE

(Given under previous section through mismanagement of typewriter)

11. 2. NON-CHRISTIAN EXPERIENCES

A. DEAD RELIGIONS

1. EGYPTIAN

DEFINITE SOURCES OF INFORMATION

1. For the Book of the Dead

My own independent word for word study of the entire book on the basis of Renouf's "Book of the Dead"; Pierret's "Le Livre des Morts"; Naville's "Das Aegyptische Todtenbuch" and Maspero's "Le Livre des Morts".
(2) For other Religious Texts

Brugsch's "Die Aegyptologie" and "Steininschrift und Bibelwort"

Wiedemann's "Die Religion der Alten Aegypten"
Strauss und Torney's "Der Aetaegyptische Goetterglaube".
Maspero's articles in "Revue des L'Gist. des Religion 1888-1900"
Erman "Handbook of Egyptian Religion" 1907,
Petrie's "Religion and Conscience in Ancient Egypt" 1898.

The following works have furnished materials important but of less value in the order named:

Maspero "Hist of Egypt and Chaldea (1903) (2) Stein-dorf "Rel. of Egypt" 1905; (3) "Rel. of Ancient Egypt and Babylon" 1900; (4) Breasted "Hist. of Egypt" and "Ancient Records" (1905-6); (5) Budge "Hist. of Egypt (1902; (6) Petrie "Hist. of Egypt" (6 vols).

FACTS TABULATED
AND CONCLUSIONS REACHED CONCERNING EGYPTIAN RELIGION.
These are given in full in my "Ancient Egypt in the Light of Modern Discovery" p. 240-305, and do not need to be repeated or materially modified. Modern texts have confirmed some of the results which I there advocated as probabilities though not generally accepted at that time by scholars. Chapter 125 affirms the supreme ethical code of the ancient Egyptians and covers well the moral virtues. I think I gave however too much importance to the claims of "purity" by the deceased. In the first place this purity was often only ceremonial and in the second place these prayers were not to be recited in this life, but in the next and these claims of extraordinary goodness may mean no more than the claims of supernatural power. Nevertheless the high moral level of this chapter proves that this
was the ideal standard. The weighing of the heart against the image of Maat points to a proper conception of the need of sincerity and the deification of Truth and Right.

(This weighing of the Heart is also found in the Koran and in the Jewish "Book of Enoch" etc.)

The cry to the four heavenly boatmen "Do away with my evil deeds; put ye away my sin" and the vast number of similar exts together with the excessive effort to prepare for the future point not only to a faith in immortality, but to a sense of sin and a hope of being helped by their gods (not merely through deceiving them as to the facts of their lives) and to a consciousness of the worth of the soul and its defilement and danger through moral as well as ceremonial transgression.

The fact that a religion such as that of Ikhnaten, which was almost a monotheism and which encouraged the most exalted ethical qualities could spring up on Egyptian soil speaks well for the old religious training as well as for the imported Asiatic seed. And the fact that in the face of such a religion the old religion could so quickly and thoroughly recover its preminence, after the death of this heretic, shows that in that old religion there must have been an enormous vitality and the satisfactory answer to some of the most important needs and hopes of the soul.

There are no such emotional texts in Egyptian literature as can be found among the Babylonians, but the ethical code is at least as high (Jastrow says "higher") and as he is devoted to Babylonian learning this represents an unbiased testimonial from an expert). Uts appeal to the intellect must
have been very strong and the constant thought of the future did not develop a lack of interest in the present, but stimulated the activities of believers to vast enterprises which are still the astonishment of mankind.

**NOTE:**

Even the most odious forms of worship, as the adoration of animals in Egypt and of the phallus both in Egypt and Babylon (as elsewhere) may have originally, and always esoterically, been the expression of awe and reverence for life and the miracle of birth. Even the orgies of India do not prove that religious feeling does not lie at the basis of the worship, or that noble intellectual conceptions did not originate it. It is now physiologically certain that extreme emotional expression of religious passion has a tendency to provoke sensual passions. This does not, as some have thought, prove a common origin for both. Opposites are mutually corrective. This is Nature's method of maintaining the "balance" which in Nature's law has the place which "holiness" holds in the Hebrew Scriptures.

2. **BABYLONIAN RELIGION**

Most important Sources of Information.

- Records of the Past
  - King "Babylonian Religion" (1899)
  - Jastrow "Religion of Babylonia and Assyria" (1898)
  - Sayce "Hibbert Lectures" (used guardedly)
  - Maspero and Sayce (works previously cited)
  - Tiele Babylonian and Assyrian Religion
  - Harper "Laws of Hammurabi" (1905)
  - Pinches "Religious ideas of the Babylonians".
- Many special articles by Jeremias, Hommel, Oppert and other specialists in Eng. French and German reviews containing, often
when least expected, materials bearing upon our present investigation.

There is a tendency to exaggerate the place of religion in Babylonian thought. Rogers "Hist. of Bab. (1:350) thinks that all the Babylonian conquests were due to a religious impulse. But these utterances of the kings, though they sound very pious, probably were only a thin veneer, which deceived nobody, probably, to cover their desire for personal domination. The ethics of the Babylonians were very similar to that of the Egyptians (see King, p. 219 etc), yet there was a marked emotional difference between the two religions. The noble qualities of personal regard for the gods are to be found in the Hymns and Penitential Psalms, as never in Egypt, as also the consciousness of sin and sense of penitence and need of forgiveness. The striking resemblance to the O. T. psalms has often awakened remark and surprise. Ordinarily I think these "psalms" express sorrow because of dreams, omens, misfortunes which the man thinks to come because of the anger of some god. Often he complains that he does not know how he has offended him or what god he has unwittingly provoked, and he is in bitter distress because he does not know how to pacify him. Yet these "flowers" of ancient religious literature have a fragrance of the heart about them at times which can hardly come from anything else than a deep inward experience of real contrition and penitence for moral transgressions and high ideals unrealized.

In one hymn at least 100 different faults are enumerated which might have brought this danger and guilt, and among
these are "hatred, mistreatment of parents or of brothers or sisters, lack of justice and charity and truthfulness, and fidelity to his wife; and besides such common immoralities are the being "false in heart" etc. They crave likeness to the gods and these are at least sometimes called "righteous" and "merciful" (See especially Jastrow 312-327 and Sayce Hibbert Lectures, p. 479 etc. and Appendix 349-352. Perhaps the most tender of all is quoted by Sayce in "Rel of Bab" p. 421 as follows:

"O Lord cast not away thy servant!
Overflowing with tears, take him by the hand.'

Strip off my transgressions as a garment...
May thy heart be appeased
As the heart of a mother who has borne children."

Certain defects will occur to everybody who attentively studies these Babylonian or Egyptian Hymns. There is no such cry for holiness and sorrow for inward sinfulness as meets us in the O. T...There is no experience of joy in God and trust in His goodness and justice, whatever temporal misfortune may come, as meet us in the Psalms and Prophets. Nature is not regarded in at all the same way and there is no declaration of any redemption or Salvation (in the Hebrew sense) and satisfaction because of this (either because it is already experienced or the worshiper is absolutely certain that notwithstanding the lack of sight now, it will surely come) this spirit of confident faith is totally lacking, and I have been surprised to find how difficult it is to find even one text which expresses "gratitude," in either the old or New Testament sense. Yet
this religion is strongest in its emotional development and falls below the Egyptian in its intellectual God conceptions (so I believe) and thought of the World and of men, as well as in the energies directly evoked by the Religion. Because of low intellectual appeal, Magic acquired its unparallelled hold here.

3. Zoroastrianism.

MOST IMPORTANT WORKS SIFTED

Sacred Books of the East" Vol. 4. Darmesteter (2d. ed. 1895)

... Vol. 31, Mills (1887)
The Gathas--Lawrence H. Mills (1903)
"Religion of Anciena Persia" A. V. W. Jackson.

This may be called a dead religion because although a very few of its devotees may still be found in Persia and a considerable colony in Bombay, its influence as a Religion comes from the past. Its reproductive energy is exhausted.

This has particular interest in this discussion because it is one of the "prophet" religions which were born out of the deep religious impulse of one hot heart. Only an overwhelming religious experience can create a new religion. Such a religious birth is due either to a reaction against some stiff and artificial form of worship, or is the development of some mighty fragment of unseen or forgotten truth, plucked out from the old religion and held up into prominence, thus producing a spiritual reformation. In either case the strongest appeal will be through the personal religious experience of the Founder. This is the power but also the limitation of such religions; for the theology--the intellectual energy of the movement--is limited to the felt need which started
the movement and the individual aspiration and vision. Such religions have usually lacked philosophical groundwork. The nature religions excel them in this. The "System" must arise afterwards. Not only all ancient memory, but the work he did proclaim Zorathustra to have been a prophetic soul. His influence for a thousand years was powerful and direct. The indirect influence of his teaching upon other faiths was even greater. How much it influenced the Hebrew development is doubtful. Darmesteter whom Max Muller considered the greatest Zend scholar in the world believed the Avesta to be a very modern work patterned even in its outward form and divisions upon the Hebrew Bible. Mills has proved their greater antiquity and gives this religion the credit of having saved the Hebrew religion from absorption in the Babylonian (Zorathustra and the Greeks" p.206). Allow that Israel went into Exile with only the germs of certain doctrines (angels, Satan, resurrection, etc.) which were full grown when they came out. It is now generally conceded that any "borrowing" on either side must have been faint and indirect. But the rapid development could only have occurred under sympathetic influences. (See Cheyne "Ency. Biblica."). The two religions in many fundamental aspects were much alike, so much so that M. C. de Harlez held that Z. was a disciple of some Hebrew captive (Des Origines, p.80) and conservative scholars like Canon Cook and James Hope Moulton do not hesitate to acknowledge that a spirit meets us here without parallel in ancient times outside the O. T. (Dict. of Bible, Hastings). The latter has called the Sacred Scriptures of this Faith" the most precious relic of Oriental religion and the one sacred literature which in dignity, in profoundness, in purity of thought and in absolute freedom from
unworthy conceptions of the divine can be compared with the Hebrew Scriptures" (Crit. Rev., Jan. 1896). So Prof. Carpenter of Oxford affirmed at the World's Parliament that the Gathas rest on an "a religion experience similar in kind to that of Isaiah" (Proceedings 2:896). But these are one-sided judgments which fail to note that the Gathas teach vengeance as a duty and in the adjoining ritual there are the most puerile and Pharisaic prescriptions which are emphasized as much as the moral injunctions, and also many charms worthy only of the Indian medicine man. Cheyne's estimate of the high quality of Cyrus' religion is no longer possible since Jackson's investigations of the monumental texts (Am. J. of Arch. 21:179 etc.). Yet there is a surprising fund of sublime truth.

The very names for the supreme powers testify to deep spiritual conceptions: God--"Good Mind"; Hell--"worse life"; Heaven--"best mental state"; God's attributes are his messengers sent into the human soul to ennoble and redeem (S.B.E. 31:xxiv, 31, etc). There are prayers for holiness (Yasna 32) and to become like God (Yasna 31 and for immortality (Yasna 47 & 53) while there is an exalted expectation of a coming Saviour or Redeemer (Soshyant) who is to be purified by an ordeal of molten metal and the teaching of a Resurrection is fully developed. The ethics is remarkably complete (See J.A.O.S. 21:179 etc.)

"Let a man overcome anger by love, evil by good, Greed by liberality, the liar by truth" etc.

There are sublime words concerning Ahura Mazda "who created the cow and righteousness"..."Who, kind, hast cared for us in weal or sorrow"..."Through holiness then dost Thou save us""None other than Thou have I" "Through holiness then dost Thou save us"
"Him in our hymns of praise seek I to worship
Whom with discerning eye now see I clearly
Of the good spirit Lord, of word and action"
(Yasna 45)

(See also Yasna 49)

Yet while there are expressions of repentance and devotion and love, the fact that God was limited by a demonic power interfered with a complete trust. There is comparatively little mention of guilt and much of weakness and even less can be found to indicate that through trust in the good but not omnipotent god there came a satisfaction and enjoyment such as the worship of Jehovah evidently gave.

The far reaching influences of this Faith can be seen in the Magi of the NT and the Mithra cult—which so nearly superseded Christianity as the dominant religion of Rome. See Franz Cumont "The Mysteries of Mithra" (1903) p.197 etc. The root idea of Z. is seen in the modern Parsees daily prayer:

"O omnipotent Lord! I repent of all my sins.
I repent of all evil thoughts. I repent of all evil words. I repent of all evil actions!"
(World's Parliament 2:910)

I am not able to decide how the mental, emotional and volition-al impulses evoked by this movement compared with those of Judaism. Certainly the theory of Dualism is a product of profound reflection and encourages intellectual activity. I have the impression that it was weakest on its active side; but this is not sufficiently controlled by facts to be called an induction.

4. Greek and Roman Religions.

This section is only introduced for symmetry. My collec-
tion of facts giving the religion experiences of men who represented these faiths is not complete enough to risk an induction. It would be easy to give opinions with the name of great men attached but second hand valuations would destroy the importance of the final results and I decline to accept them.

The only period which I have studied with care is the first century. I have sought the best authorities for the Mysteries and have worked through the entire collection of Oxyrhynchus Papyri (Grenfell and Hunt 1898-1907) excepting the last volume. Deismann's "Bible Studies" and "New Bible Studies" and New Light on New Testament.

But these and Moulton's "Prolegomena" to his Greek Grammar (which I have read through twice) only broaden the field where investigation is necessary, for these documents prove that the classics only give us a view of one half the Roman World (and that the least half!) and that former conclusions (by Uhlhorn etc) concerning the lack of religious interest at the time of the advent were wholly erroneous. Loathing and indifference were customary among the gentry who cultivated letters, but the middle and lower classes who spoke, as is now proved, New Testament Greek as their street and market language, were religious and fairly moral, too, and had, at any rate, good moral standards and enjoyed decent home life and cultivated spiritual desires.

But the data are limited and the very novelty of the study tempts to hasty and anti-customary conclusions and therefore safety lies in delay.
LIVING NON-CHRISTIAN RELIGIONS

1. JUDAISM.

For a tabulation of the exact characteristics of the Jewish religious experience and its exact difference from the new Christian experience of the earliest disciples see my "Religious Experience in the Gospels" (before cited) and my article on the "Religious Experience in the Acts and Epistles" (before cited).

Later confirmations that the psychological difference between Jewish and Christian experience was not confined to any one locality or age, but is due to a generic difference in the two ideals and impulses, is proved, (1) By comparison of the post-Christian Talmudic writings with pre-Christian Jewish writings. On this comparison I have used Rodkinson's Talmud (1903) and have worked through almost all of the twenty volumes comparing such matters as touch our theme with the O. T. Apocrypha and several of the best edited pre-Christian works (non-Biblical) as for example the "Book of Enoch" (R.H. Charles, 1893) "Book of Jubilees" (ditto. 1895) Testament of Abraham" by M.R. James (Texts and Studies) and Test. of Abraham, Isaac and Jacob" by W. E. Barnes.

(2) Direct Testimonies as to spiritual experiences before and after accepting Christianity from representative Jewish converts now living. I have had exceptional opportunity to know these.

(3) Written testimonies from representative converts
in recent times. The best book I know is "Jewish Witnesses that Jesus is the Christ" by Ridley H. Herschell (1848) who was father of Lord Herschell, former Lord Chancellor of Eng. It gives the testimony of Neander, Isaac de Costa and many more. It is not critical, and some of the testimonies conflict on minor points they all hated Christianity to start with, were men of different dispositions and belonged to different Christian sects, so that their testimonies were valuable, since they present such similar experiences. One particularly suggestive word is that of A. D. S. a personal friend of Herschell's who says: "It has been urged that we should feel lost before we can be found; but I never felt I had need of a Saviour till I found Him. "He, Herschell, as a Jew, prayed, but with "fear and trembling" and thinks only a Christian can understand "God is love". But this seems to me contradicted by the O.T. and by other modern Jewish experiences, which leads to the next class of cases. ($) Testimonies of Modern Jews (not Christian) to high spiritual experiences. See Jewish Ency. Passim. also a beautiful experience in Weinstock's Jesus the Jew"--but I know of nothing better than the Hymn now sung in the Synagogue on the Day of Atonement:

"Oh, be thy mercy in the balance laid,  
To hold thy servants sins more lightly weighed,  
When, his confession penitently made,  
He answers for his guilt before the King.

O thou who maketh guilt to disappear,  
My help, my hope, my rock, I will not fear!  
Though thou the body hold in dungeon drear  
The soul has found the palace of the king".

(Schechter "Studies in Judaism" p.166.)

This wide examination wholly confirms the marks of difference
between the Jewish and Christian consciousness which we discovered in our examination of the N.T. and could not be stated in one sentence better than Harris Weinstock himself not a follower of Christ but an orthodox Jew, unwittingly states it when he calls a Christian "the Israelite of the spirit".

2. ISLAMISM (i.e. Resignation)

Chief sources of Information

The Koran

Many Personal Conversations with Moslems

M.S.S. letters from Converts

Multitudes of Tracts from "Mohammedan Tract and Book Dept.

Lahore, India


Judge of High Court, Bengal.

"The Moslem Guide", Haji Reazudden Ahmed

PRAYEUR BOOK FOR MUSLIMS--HYMN BOOK FOR MUSLIMS.

"Polygamy", Moulvi Mahomed Abdul Charu

"Preaching of Islam" T.W. Arnold (1896)

Proceedings "World's Parliament of Religions."

Works of Sir Wm. Muir

The Catechism of Omar Nessefy (Translated and Summarized)

Islam, "Synod Ameer Ali" (1907) By Hrosvenor.

Islamism, called Mohammedanism by "Infidels" is emphatically a living religion. A church is being formed in Chicago and I think in San Francisco. Certainly there is a church in Liverpool which, though small, (only 50 members) yet has drawn its membership from the R. Cath., Meth., Baptist, Spiritualist, Unitarian and Atheists branches of Christendom; and the pastor is thought well of in the community where he lives.
sincere and devout in his earlier career and won a following because of this and the superior teaching he had to offer. Mohammedanism was not merely superior to the religion of pre-Islamic Arabia (See "Manners and Customs of pre-Islamic Arabs" by the Moham. Tract Society), but it was superior to the sort of Christianity that was preached in the districts where Islamism met the followers of the cross and defeated them. (See particularly "Preaching of Islam" chaps. 3, 8, 9, 10.)

The position of women was elevated to a level never before reached in Arabia, and she was given religious and legal rights on an equality with men. It is true Mohammed did not abolish Polygamy, but it is not necessary for Moslems to defend Polygamy, as if it were a necessity of the Creed, (see work named above) for the Prophet restricted it and prohibited conditional marriages and permitted it on much the same grounds as Milton defended himself in his celebrated treatise on divorce. Polygamy was an established institution when he came and he bettered conditions. It is not quite fair to say with many that it was peculiarly intolerant, that it crushed freedom of thought, was opposed to letters and succeeded in its conquests only because of the sword. The Christianity of that day and land was at least equally intolerant; the Moslems sometimes proved themselves friends to letters (the very year the Moslem Univ. of Cairo celebrates its thousandth anniversary) and its conquests were, as we have said, due largely to superiority of spiritual and moral teaching. In some places where Islam was defeated poltically it conquered theologically.

Wherever it has gone Islam has abolished drunkenness, gambling and prostitution, the three curses of Christendom, to a degree
equalled by no other faith, not excepting 20th Century Methodist. In resignation, in benevolence, veracity and in the brotherliness of believers Moslems set a pattern to any Christian community. Covetousness, evil speaking, slander, envy, obstinacy, hypocrisy and gluttony are condemned, and the "love of the world" as the root of all sin. One must carefully guard the seven doors of the heart, or they will become the gates of hell." The eyes, ears, tongue, hands, feet, stomach and sexual organs. The twelve capital crimes, according to the Moslem catechism, are: polytheism, homicide, injury of another, adultery, desertion on the field of battle, magic, robbery of orphans, disobedience to parents, sacrilege at Mecca, usury or illegal gain, theft and use of wine, all of which which can be forgiven of God excepting the first.

Nevertheless the beautiful pictures of Mohammed and his faith by certain devotees of Islam on popular platforms are too highly colored. The earlier lives of the Prophet are against these; for they put into the portrait many black lines—not recognizing that they are black—which later lives omit. (See Proceedings of Victoria Institute 35:75).

The koran is also against these utopian pictures in its contradictory edicts concerning the Prophet's wives and in its loose ideas of marriage (Suras 2, 8, 17); in its permission of falsehood (Suras 3, 8, 12, 13, 33, 49, 59, 66); in its sanction of deception and faithlessness (Suras 2, 5, 89, 47); in its acceptance of the popular goddesses Lat, Uzza, Manat; in its teaching concerning Fate (Suras 3, 4, 5, 15, 35, 36, 48); in its general low estimate of the sinfulness of sin and in the spirit of fleshliness which even permeates the descriptions of the Future.

The unique emphasis of legal enactment as the basis of right and
wrong, the conception of God as a ruler dominant and arbitrary as the Sultan (whose laws need not be sanctioned by human reason) and of the Koran as an infallible book embodying these divine enactments and of the Divine Ruler as a hidden God who has "from all eternity foreordained by an immutable decree all things whatever come to pass whether good or evil"—these fundamental teachings have hurt Islam at its roots cutting the nerve of progress and making prayer and effort without a strong rational basis. Conquest by the sword was not only permitted but commanded, the men to be slain, and the women and children to be made slaves. Music was condemned as severely as gambling, and the most puerile ceremonial was made necessary in order to the gaining of moral and spiritual standing before God. The washings were as scrupulous as those of the Pahrissees, and "if any of these (parts) are left unwashed even to the breadth of the hair the wasu (condition of prayer) will not be complete ("Moslem Guide", Haj Riazu Ahmed 16).

The World Parliament lectures of Alexander Russell Mohammed Webb were fancy pictures by a man whose strong imagination was not restrained by a Christian education or a Moslem conscience. He seems to have taken his facts and doctrines from but one storehouse—the Mohammedan Tract Depart. of Lahore, and to have idealized them in the process of transmission. It is to the credit of both Christianity and Islamism that he was not a good Moslem and had never been a Christian. He was born in the "Great West" (St. Joseph, Mo.) and sent to a Presbyterian Sunday School, but left it never to return when he was but twenty years of age, and in a public address in Judia stated in answer to a categorical question that
he had "never believed in the Christian religion". (See his "Islam in America (N. Y. 1893) and "Lectures on Islam" (Lahore 93).

In spite of an Augustinian theology many Moslems practically believe in free will as well as God's sovereignty and affirm both. In spite of the logical inconsistency of it the followers of this creed have also displayed strenuous activity while President Washburn of Roberts College, Constantinople admits "many Moslems are irreproachable in morals according to a Christian standard"; and though humility and meekness and tolerance (except to proselytes) are not taught in the Koran, these are counted virtues by many individual Mohammedans and although "mysticism" is wholly foreign to the original religion, in few places has it flourished more luxuriantly than on Moslem soil. In a letter from a prominent native missionary he mentions the fact that "Father" is not one of the 99 names for God in the Koran and he believes the followers of Mohammed have only a "servile love". Bishop Thoburn writes "Mussalmen are impressed with a sense of God's omnipotence but have little conception of either spirituality or purity. They are not in advance of the era of Abraham to whom God was revealed as the Almighty. To Mohammedan, Hindu and Buddhist alike the Christian ideal of holiness is unknown "He also doubts whether they ever pray in the sense of talking with God--unless they have been associated with Christians. This is a very common view among Missionaries as the M. S. letters prove. It is constantly repeated in books: "Mohammedans never approach the Divine Being as a Father or endow him with the attribute of love. They worship God from motives of fear or
duty or self interest" (Proceedings "Vic Inst. April 27, 1908). This testimony must be given weight. Yet there is a large body of contradictory testimony, and it can hardly be said that the men reported to below were not good Moslems although this development, spiritually, may have been in a degree abnormal and without natural encouragement from the authoritative creed. Mohammed himself said "I ask pardon of God 100 times a day." and died whispering this prayer:

"O God grant thy servant pardon of his sins and join him to the companionship on high...Yes... I come" (quoted "Faith in Islam") Quilliam.

The life stories of some of the famous (and less famous) Moslem saints are as thrilling and noble as any recorded of our own Medieval pietists. e.g. Al Ghazzali (James "Varieties" p. 403; Ahmad Ibn Hanbal (see Life by Prof. Patton, etc.). Jelal dying says "O our Lord God I breathe but for thee, I stretch forth my spirit towards Thee" (Contem. Rev. 44: 203 225) Another says:

"Fly joyfully out of this cage Rash one! thy heart's abode is menial Blessed is he who is from its connection free".


Fredhayl Aby Ali Talikam, a highwayman, and with his eyes full of lust, hears a verse from the Koran "Is it not high time for those who believe to open their hearts to compunction?" and goes out from a night of prayer to a life of mendicancy and piety. Prince Ahmed converted by his influence gives up his palace and wealth and home for the faith, his favorite virtue being "love to God and conformation to his holy will". Many of the "Confessions" of these holy men remind one of the "Imitation of Christ".
"A fugitive slave I approach thy gate. Shame hath covered my face. But Thyself hast commanded thy servant not to give himself up to despair (see Koran XXXIX. v. 53). Thou shalt purify me from my sins before Thou turnest me again to the dust"

(W. S. Lilly "Ancient Religion and Modern Thought" p. 169-175)

Nothing can sound more spiritual than the hymns of these Babds and Sufis as they sing of "the death of the dark despot Self, through Love" and find God only in their hearts. (See also Hymn quoted by Pres. Washburn at Parliament of Religions (1:575) and especially Prayer Book of Muslims" by Hamid Snow (Moham. Tract and Book Dapart., Lahore, 1893) and the Hymn Book (ditto). The former represents a pure and, as it seems a first hand consciousness of God".

"O Source of kindness and of love,
Who givest aid all hopes above,
Mid grief and guilt although I grope
From Thee I'll ne'er cut off my hope
My Lord, O My Lord!"

But the latter is purely artificial, being a parrot copy of the English Prayer Book and of modern hymns with slight though sometimes ridiculous changes. As a sample of the hymns the following must suffice:

"Believe that Ahmed is the Way
That leads you into rest
Trust the Koran without delay
And you are fully blest".

Again
"Almost persuaded now to believe
Almost persuaded Ahmed to receive
Seems now some voice to say
Go Christian, go thy way
On some more convenient day
On Allah you can call". etc. etc.

The old nature worship is better than that! It does not even testify to a deep hunger or sense of need. But it does throw a significant light on the effect which the presence of the Christian's joy and standard of spiritual happiness has upon
opposing faiths.

Intellectually Islam is sadly deficient. Instead of the Faith being an intellectual stimulus it is the opposite. Its active energies are much greater and in practical efficiency it can be compared to the O. T. teaching excepting that it has not beneath its activity the profound stimulus of thought nor the wide outlook upon the world and its forces. It has the O. T. monotheism but lacks its simplicity, consistency and vision. Therefore the energies while strong are narrow. Mohammed in the beginning hoped to gain Jews and perhaps Christians, and so was tolerant in his words and had his people pray with their faces towards Jerusalem, but later the eyes of the faithful were centered on Mecca and the Religion was made distinctly and narrowly Arabian. Emotionally it does not play upon as many strings as David's harp; yet has produced some noble souls. In a M. S. letter from a titled lady of England whose mother was a Moslem, though she herself is a Christian, are many tender words expressing her certainty that though not a Christian her mother had the spirit of true faith and holiness. She says: "It has never been my privilege (and I have known many saints) to meet any one of any religion who lived in thought, word and deed in the very presence of God as much as she did." She died not only with in her heart but with real joy."
3. RELIGIONS OF INDIA.

BEST SOURCES OF INFORMATION USED

Sacred Books of the East.

Hopkins "Religions of India" (1908)
Bloomfield "The Religion of the Veda" (1908)
Williams "Hinduism" etc.
Deussen's "Upanishada" (1908) not yet completed.
Proceedings of American Oriental Society (passim)
(Articles by Bloomfield, Jackson, Hopkins etc.)
M. S. letters from numbers of natives.
Written and oral communications from missionaries.
Warren's "Buddhism" (Harvard Oriental Series Vol. 3)
Keshub Chander Sen (Lectures on India" (1879)
... "Diary" (Bombay, 1887 1888)
... "Prayers" (1901)
B. Mozoomdar "The World of Keshub Chunder Sen" (1900)
2. "The Religion of Love" (Jessorie 1898)
H. Dharmapala "Ethics of Buddha" (Colombo, 1897) To be taken
with caution
Swami Vivekananda "Yoga Philosophy" (London 1896)
... "Vedanta Philosophy"
... "Raja Philosophy" (1901) Calcutta
Maurice Phillips "The Bhagavad Gita" (Madras, 1893)
Charles Francis Aiken "The Dhamma of Gotama" (1900)
G. U. Pope "The Tiruvacagaur" (1900)
Lola Baijnath "Modern Hindu Religion"
... "Hinduism Ancient and Modern" (1899)
Kunjaviharai Bose "Beauties of Hinduism" (Calcutta, 1900)
V. M. Komara "Hindu Idolatry Expounded and Defended" (1897)
"Buddhist and Christian Gospels" ed. by Auesaki (1905)

A native ex-Chief Justice of India has recently dared to say
"In no country of Europe with all its progress is there so
deep a spirit of religion or so much charity as in India. "He
has seen 2000 mendicants fed at one fair (1) and believes
the Hindu ideal not differ much from the Christian excepting
that the former "carries the aspirant a step further in
destroying all sense of egoism in making the individual soul
absorbed finally in the Supreme Soul".

Not natives alone but Europeans are now rejoicing in the beau-
ties of Hinduism. Says a distinguished author in discussing
the "Vital Value of the Hindu God Idea". (Hibbert Journal,
Oct. 1906). "It is doubtful in any other country than India so large a proportion of the reverently high minded have agreed and acted accordingly that the greatest and the eventuall happiest use to which they could apply themselves was the assiduous seeking and the inrepid finding of God, all else in life being accounted as subordinate in importance". "self-abnegation, purity of heart, and spiritual detachment are mere lip service in Christendom while for the actual realization one must look to the Hindus".

Evidently we must be careful in our classification and analysis of religious phenomena, as we examine the religious experience of these devotees and the sacred books which enletter their faith.

The Vedas consist of the Ananthaas or Hymns to the Gods, the Brahmanas or ritual treatises, and the Upanishads or philosophical discussions. Out of the latter grew the six systems of philosophy which lie at the basis of modern Hinduism and of which the Vedanta is the noble culmination. The most ancient Vedas are surprisingly free from many things which are usually thought of as fundamental expressions of the religious life of the Hindus. In them is to be found no idolatry, little caste, no transmigration of souls, no forced celibacy or destruction of widows, no marriage of children, no marked sex inferiority. Indeed in the old days women studied and taught the Vedas. It is the Upanishads that these modern works of Hinduism appear for the first time. In some of the oldest Vedic hymns the teaching concerning God is so pure as to be almost monotheistic. Although the "One Only Being" is doubtless spoken of in pantheistic phrase, yet, as in Emerson, the Universal All has personal attributes; and
is properly spoken of as "He" not "It". Some of these hymns are most sublime and awe-inspiring. The earliest Onthology is elemental and titanic, and remains through all the later theology as a stimulus to the intellect as great, if not greater, than the Israelitish concept of Jehovah or the Christian concept of the Trinity. The emotional development of this earliest Indian religion could not have been satisfactory however for this pure but abstract conception soon gives way to a pathetistic polytheism. In the Vedas, as we now have them, the prayers and praises are in vital connection with the sacrifices and ritual. The Vedic "Prayer Book" was not simply the Manthras but the Brahmanas and Upanishads—the latter being needed to make the former religiously effective. While all the hymns show a worthy reverence for the Gods as just and good, yet many of them are turgid and artificial, lacking religious insight and the glow of love; being rather the natural expression of a "polytheism grown cold" (Bloomfield). The Vedas at the best are speculative and dreamy. It is only in the Upanishads and Laws of Manu (which in their present form are to be dated a century later than Isaiah) that we come to the expression of a philosophy of religion. A personal ardor and trustful joy in the perfections of the gods is scarcely found before the Bhagavatgita—which is now usually dated by scholars early in the Christian era.

The Upanishads represent doubtless a reaction against ritual. They are rather gloomy but often utter rare and beautiful sentiments which remind one of Tauler and Thomas a Kempis. The Gnostic and the mystic unite here. By knowledge the worshipper discovers the Supreme Intelligence; by devotion he feels the presence of the Only Real and gains peace. He also gains a rever-
"Whoe'er beholds
"All living creatures as in him and him
The universal spirit as in all,
Henceforth regards no creature with contempt."

Inanimate things also are lifted to dignity by this conception. So the native scholar named above (sources of information) in his defense of idol worship says: "An idol is but a symbol representing God, and besides nothing is apart from God therefore an idol is as much his body as the universe". Even a corpse can be identified with the deity.

"He verily is of thee, of thee thou art; thus he is thy womb,
His womb thou art... from him thou wast born, let him be
Born of thee. (J.A.O.S. 19:105 et passim)

Notwithstanding the fact that this root philosophical tenet of the system was logically destructive of responsibility and personality yet it is suggestive that several of the most beautiful codes of ethics grew out of this soil and were held sacred by those who accepted this metaphysical system. The Laws of Manu precepts "worthy of Christianity itself". Here are taught, besides the customary morality, the higher law of respect to the aged, kindness to servants and slaves, forgiveness of injuries, and the absolute necessity of a pure heart since out of it are the issues of life.

"In proportion as his heart loathes his evil deeds,
even so far is his body freed from his guilt"...Let him always be sorry in his heart when he thinks of his sins.

So the sense of God's presence and approval was not destroyed by the philosophic teaching. Especially is this seen in the later hymns of the Bhagavagita:
"Through love he recognizes me in truth, my greatness and my essence. He that loves me is not lost" (Bloomfield book cited p. 281).

"Thou thinkest O good friend
I am alone, but there resides within thee
A being who respects thy every act,
Knows all thy goodness and thy wickedness"

Manu, Vili: 85, 191).

The doctrine of Transmigration became in popular thought the most effective argument for a good life and penitential prayer became a habit. So easily do the human intuitions break the shackles of a fatalistic or pantheistic system. The most important modern exposition of the Vedanta Philosophy—if viewed from the standpoint of personal religion—is that of Vivekananda. The editor of the Indian Nation of Calcutta, himself a Hindu, says: "It is amusing to observe how the writer appropriates the doctrines and notions of Christianity and flings them in triumph at the Christians" (March 26: 1894).

Vivekananda certainly makes the system very beautiful but even he occasionally, by accident, leaves unchanged a few of the fundamental ideas and thus shows the danger to practical life of this teaching.

"It is atheistic to work, real theists never work." This life drama is "all a hideous dream" (1: 128) For the wife to love her husband or her children is to be a slave (2:6 2:20) "Religion is not for the many, that is impossible" (Vedanta Phil. 2:37)

Vivekananda declared he had never known but twenty religious people (ibid p. 21) Lala Bajnath, the ex-chief justice, had known but one "To touch his feet is to be saved the people say. (Modern Hinduism, 1:167. The latter authority (in exact opposition to Vivekananda who sometimes teaches "activity" as essential to perfection (Yoga Phil.) quotes the ancient text "When we become like a piece of wood
then is one by the wise said to be in perfect Yoga". So the native expositors of Hinduism who have not been influenced by Christianity even yet categorically teach, that the perfect man "is he who is freed from the perception of sound, touch, form, taste and smell". From a western standpoint this is not regeneration but stupefaction. It is tranquillity, but it is the tranquillity of the grave. When one abandons affection expectation and consciousness "then and then only may he expect to be freed from sin". That is he ceases to do wickedness by making himself incapable of doing anything.

Yet even this root teaching of the system has not kept entirely absent some tender expressions of contrition for sin and some few utterances of conscious peace with God. Yet the latter are few and doubtful so far as the older texts are concerned. There is no satisfied longing and no passion of love and no certainty of conquest over earth's ills in those. The similarity between certain Psalms and some of the old Hymns has often been pointed out; but the dissimilarity is more marked than these closest similarities. To mention but one among many contrasts the cry of sin is not connected with a hope that nevertheless "He will pardon my transgression because it is great". On the other hand the confession of sin is almost universally connected with an attempted excuse

"Twas not my own doing O Varunna; it was a slip".

But in modern India in the different sects which have grown up since the old faith was touch by Christianity there are positive and beautiful utterances of communion with God which rival the ecstasies of the saints of the Middle Ages and far eclipse the remarkable Krishna prayers of the Bhagavadgita.

(For the latter, see Maurice Phillips' ed. p. 25 etc.)

Kabir Das and Mira Rai (15th Cent). Nanak and Sur Das (16th Cent) and Sri Chaitanya (17th Cent. have words of love for Krishna and a
certainty that those who call upon him need not wait five million years or five hundred thousand years before they get this communion with god and spiritual perfection (these are the figures of Vive­kenanda) but can at once and here find God.

(See many cases given by Rai Bahadur Lala Baij Nath (book cited). Some of these may have been natural reactions from the old teaching and not due to intercourse with the Christians and to their new thought of God. (See especially for most remarkable utterances "Tales and Poems of So-India" by E. J. Robinson from D Tamil 1885 p. 21 etc. But there can be no doubt as to some of these "Prayers" and "Hymns". There is a pathos which is tear pro­voking in the attempt to sing by those who still hold to the old pessimistic teaching yet have felt the appeal of the new Christ joy. See e.g. "Sayings of the Sages" by Naravana Hemchandra, 1895).

"My Holy Father me protect
Sins from my fragile heart detect
As crimes and sins of mine are great
I pray to Thee forgive my fate."

Some of the sects, as the Brahmo Somaj are almost wholly Christian in phrase and seemingly in emotional experience. Keshub Chunder Sen who was called by the Christian Union at his death "the most prominent Oriental in the world" and who was counted by the Independent "among prophets like Moses and Mohammed" in his Diaries (2 vols) and "Prayers" constantly declares himself con­scious of the Divine Communion. I cannot read these without believing he knew the meaning of regeneration. Indeed his definitions of regeneration, faith, prayer, etc. are the best I have ever seen. Again and again he says words like these:

"I have found seetness with joy unutterable in my Master Jesus". He did not believe in Christ's deity yet said
"It is the blessed son of God who has made me what I am. His sacrificial blood has gone into my life blood". His presence is "an indwelling power a living spirit, a fact of consciousness". Of the gospel of Love he says: "It is not to me a second hand revelation, but my own ear has heard it and therefore believed. My consciousness bears witness to the divinity of the Gospel of Salvation". "O the joys of heavenly communion with God I have no life apart from my Father's wish".

In order not to overestimate Oriental emotionalism we should put in close connection with this the testimony of B. Mazoomdar who when Keshub died said "How can I the vilest of sinners dare touch the dust of his holy feet... my lips quiver. I cannot pronounce his holy name... that ever loving and saving name Keshub" and then... "To see Keshub is verily to see God". One must also compare conversions and experiences of Buddhists (see later) joyous experiences of Buddhists when converted to a heretic sect (Vinct. Inst. 30:92). etc. and see also H. Kozaki who read Bowne's Metaphysics and says: "This cleared away my doubts and gave me peace. I told it to others and multiplied my joy. The Arya Somaj has now taken the popular place in India which the Brahmo Somaj once held... The B. S. is practically dead. This is partially due to the failure of some of its conspicuous leaders to live up to their new ideals. Even Chunder Sen married his little daughter to an old man and Mazoomdar has deserted the new eclecticism and become a hermit recluse. But there were deeper reasons. Eclecticism never achieves original power. This is also the fatal weakness of the Arya Somaj (founded 1875 by Mul Shankar who called himself Sarasvati. His system has good points. It is theistic, even Trinitarian in its philosophical teaching being directly antagonistic to the Vedantic system by its acceptance of God, soul and matter as
three independent and eternal varieties. It makes a great appeal to Young India because it accepts the Vedas (a critical or rather expurgated edition) as a divine revelation which has formed the basic source not only of all the various religions but of all the modern scientific discoveries. The interpretation closely resembles Origen's treatment of the Old Test. Evolution and the electric telegraph as well as Christianity is found taught in the oldest Vedas. Its ethics are in general those of Christianity, as an Oriental would understand these; but with an unfortunate accretion in the doctrine of Niyoga or temporary marriage. It is an optimistic society and accepts the doctrines of hope encouraged by Universalism but though it has grown remarkably and though it has some saintly representatives there is no great original doctrine or faith behind it. Its founder was truly religious with a "benignant face" and "fine mind" (T. J. Scott) who in his conversion from idol-worship developed a worthy first hand religious experience which he ever afterwards maintained. But the attempt to bring the Vedas into line with modern science by means of this worn out theory of inspiration will fail.

(See for "Life" etc. Trans. Vict. Inst. 35.392)

BUDDHISM.

Buddhism is a deeper movement than perhaps any we have discussed. In its origination it was a bursting of bonds. Brahmanism is essentially a Metaphysic; Buddhism is essentially a Psychology. The one depends for its strength upon a phil. system; the other at its best, upon personal experience. Buddhism is the Brahmanism of the spirit. It resemblance to Christianity is startling, especially in Thibet. Here the Buddhist priests use
roasaries and crosiers, wear stole and mtres, employ holy water and confession. Even the sacred pictures show resemblances. Buddha is seen with a halo round his head and a female incarnation of Buddha is represented with a base in her lap. Many of the doctrines show an equally strong likeness to those of Catholicism. It is a long standing dispute whether Buddhism influenced early Christianity (So the Arya Somaj) generally and several good modern scholars as Seydel and Paul Carus) or whether the converse was true (d’Alviella, Schultz etc.) or whether both Christianity and Buddhism facing the same problems solve these in the same spirit and with similar forms of independent expression (Aiken). In any case these two religions stand together as no others, not only in the above respects but in the power they have shown in reaching widely separated races.

Christianity has conquered from the Jordan to the Pacific; Buddhism from the Ganges to the Pacific (Anesaki, Masahar). When Paul was before Nero Buddhism was entering China and was known as far W. as Persia. While it has become almost extinct in India it is very powerful in Ceylon and Japan and deserves consideration under the religions of India because of its original influence there which has been perpetuated to the present day. It seems to be a fact that in India today the Buddhists have even a slighter realization of the evil of sin and the possibility of communion with God in prayer than the Brahman (So Bishop Thoburn etc.); but at the beginning Buddhism was a shackle breaker and their is a note of joy in its sacred books not found in the Vedas. This is the joy of personal quest and spiritual achievement. It was a reaction against Brahmanism. It introduced to India the Gospel of universal hope. Even the lowest caste man could become a Brahman of the Spirit. The strongest criticism of Brahmanism is Buddhism. It
showsthat the human soul cannot live on intellectual bread alone.

Buddhism accepted the Brahmanic Ontology but swept away its Theology and vitally modified its Soteriology. The Brahmanic Pantheon was really an unimportant accretion to the Brahmanic system. of no value whatever to attaining redemption, and Buddha preferred atheism and he was right. This was a reaction of the heart. The Buddhistic scheme was not consistent; but consistency is not a jewel according to the Emersons of the Orient. With Buddha the idols disappear and he himself takes their place. This was not his plan. It is one of the revenges of Olympus that Buddha the atheist has himself become a god. So the system of Redemption offered by Brahmanism was vitally modified. With prophetic insight Buddha swept the rites and ceremonies and esoteric metaphysics and millenium long struggle for Nirvana which had made Brahmanism a burden too heavy to be borne, and taught a universal chance for immediate salvation by any man anywhere. It also presented to view its best ideas incarnate in a holy man, one having like passions as themselves not without sin but victor over sin. The life of Saddhartha the prince and his transformation into Gautama the teacher Sakhya Muni the ascetic and Buddha the enlightener and redeemer is a thrilling story of redemption through pity. How much is history and how much tradition does not much matter; this represents the ideal in any case. He tries the doctrine of Salvation by Gnosis and Ascetism and finds its wanting. To win salvation from the flesh (existence) selfishly and for himself alone would be damnation.

"As a mother her own son,
Her only son, at risk of life would guard,
Even so toward all beings
Let one practice infinite sympathy
In all the world."
The forgetting of oneself or the renouncing of oneself for others represents the highest virtue.

"There came a beggar, asked for food, Myself I gave that he might eat."

This sounds a little better than it is. According to the philosophic groundwork of the system there was an incongruity in telling a man to love his neighbor as himself. There was really no neighbor. The two were one. He is I. There is but one unity. When I help another (seemingly) I help myself.

Notwithstanding Buddha's attempt at freedom he never succeeded even in doubting the thought system on which Brahmanism was built. The world of the senses is illusion. Nature is illusion. Life is illusion. Personality is illusion. The only real is the changeless. The one most important question in religion is: What was there in the beginning before there was aught or naught? What is the essence of the phenomenal world including myself, and how was the changing universe evolved out of the changeless, silent, motionless one? and how can it be absorbed again? To understand this is to obtain peace—in ceasing to be. This is the highest good. To strive for this is the highest piety. According to western logic such a fundament would exclude personal virtue; but as a matter of fact no non-Christian system ever encouraged this to a great degree. The idealizing effort of Buddhism was the development of the will (including desire and resolve) to enable the devotee to content merely quantity of life and appreciate quality of living and this did historically develop not only a courage and strength towards the attainment of a moral goal but resulted in a "joyful faith and hope transcending that of any other ethical system ancient or modern" (Rhys Davids does not even except Christianity—Journal Royal Asiatic Soc. 1898). The consummation of this system (if
our western understanding of it be correct which is doubtful
is extinction but the preparation for this goal is a path of moral
beautm.
(Note. The Oriental has a mind differing from the West, as
fundamentally as man's mind differs typically from woman's. The
mental machinery differs. Theirs is as fine as ours, perhaps finer,
but our standards of reason and methods they ignore. He is not to
be blamed for logical inconsistency; he is above that. He depends
more than we on sub-conscious intuition. Nirvana which to us
means unconsciousness to him means super-consciousness.
The seven steps towards perfection were: 1. Metal Collectedness.
2. Search for Truth. 3. Volitional effort towards this (and
imity. (See Classified Col. XLVI:14). Any man by moral discipline
and self purification may attain Buddhahood. Not only the learned
or the ascetic or the well born but the man of lowest caste and
deepest ignorance who attains the omnipotent pity for all life
which Buddha felt may become a Buddha. That the fragmentary
individual self shall be swallowed up in the world Self is the
ideal. This redemption from the imperfection and movement of
life is not obtained through toils and sufferings (though discipline
may assist) nor by knowledge (though a true knowledge of what con-
stitutes reality is essential--it shows our own nothingness, but
by faith--not faith in God but in the Nature of Things.
"Who is the fool? He who thinks himself wise.
What is the best pilgrimage? Purity of heart.
Who is rich? He who does good to others.
Who is born? He who awaits no rebirth.
Who is blind? He who has pleasure in what is forbidden.
(Wreath of Jewels)
"Anando...is free from sexuality, has abstained from taking
life, from theft, from evil conduct in lusts, from lying,
and from all kinds of wine and strong drink, which are a
cause of irreligion" "Killing, cutting, binding, stealing,
speaking lies, fraud and deception, worthless reading,
intercourse with another's wife--this is defilement, but not
the eating of flesh"..."Doing as one would be done by,
killing not nor cause to kill"..."let one conquer wrath by ab-
sence of wrath, wrong by goodness, the mean man by a gift,
a liar by the truth" "What use the goat skin garment?
Within thee and is ravening; the outside thou makest clean. "Works, wisdom and religion ethics, the highest life hereby are mortals pure, and not by clan or wealth". ("Buddhist and Christian Gospels Ed. by Anesaki

"If a man conquer in battle a thousand men and if another conquer himself the latter is the greater conquerer".

(Dham. 103. See also Dham. 119,120,252,260,26). Buddha himself said: "I too plough and sow and from my plowing and sowing I reap immortal fruit. My field is religion, my plough is wisdom my seed purity". "Even as a blue lotus a water rose or a white lotus is born in the water, grows up in the water and stands lifted up above it, by the water undefiled, even so am I born in the world from born in and grown up in the world, and I abide overcoming the world by the world undefiled" (Numerical Col. 14:36)

While many of the connections made by certain writers between the Buddhist and the Christian Gospel are rather fanciful there can be no doubt that in such expressions—which could be largely increased—many of the fundamental conceptions of Christianity are expressed. But these are the grains of wheat hidden in the chaff. In the ten commandments of Buddhism the command to abstain from "unseasonable meals" (5th. Com.) from "Dance, song, music and shows" (7th. Com) "Garlands and perfumes" (8th Com) "High or broad beds" (9th Com.) rank with those against killing or theft unchastity. Prayer with the Christian is personal communion with a personal God. With the Buddhist it can never have any rational defense and the prayer wheel of the modern Buddhists is the superstitious growth from this original irrationality. Its false philosophy of nature and life has rendered a solid religious or ethical development impossible so that historically no faith has been the source of grosser superstition. Though Buddha did demand activity his fundamental theories were opposed to this and in fact torpor, apathy, hypnotic repose, indifference to the world's need
have been its actual fruitage. While the earlier exponents of this faith (which was so much better than Brahmanism) were filled with joy and its early note is "Let us live happily" (Dhammapada 198, 200, 204, 56; 53, 55 and see Aiken 101) yet no modern "believers" in any system are more pessimistic, and its Philosophy is the center of the systems of Schopenhauer and Hartmann. (This Philosophy has also strongly affected Hegel and Fichte. It is a suggestive fact that next to Optimism, Pessimism has been most attractive to the great thinkers).

Of all the modern Nations the Hindu is the most unprogressive (see Ihering's "Evolution of the Aryan" 1897) and this is due not simply to the climate but to his fatalistic view of life. The Catholics honor Buddha as a Christian saint, under the name Sudeka, but his view of God, Nature and Man as well as Salvation differs vitally from the Christian view. Yet that Buddhism at the beginning was a strong encouragement to personal religious experience cannot be doubted and its influence for good in this direction is seen in later more recent religious revivals. If it had not been for this movement the beautiful poems quoted from the Tamil by our E. J. Robinson (Tales of So. India) and now so popular in India could not have been written.

"O Almighty, it is Thee I ever desire!  
O Instructor, it is Thee I ever desire!  
O Eternal, it is Thee I ever desire!"

While many of these hymns are the expression of a hearsay religion yet Manikka vacagar was truly "converted" not to Christianity but to God when as he revolted from Brahmanism he studied with the sacred Guru and learned to say with ecstasy of thanksgiving "I am Thine, save me". His poems live in Tamil literature and are cherished by many who though they do not know the historical Christ yet feel the need of a teaching which expresses itself in this Christian
"Helper of the helpless, I flee to thee for succor."

"O bliss that ceases not; O bliss beyond compare."

"false me thou madest Thine own, as though some worth
I had."

"What is Thy way of glorious grace, that puts away my sin?"

"Twas thus the Father gave me grace: O rapture! Who so blest as I?"

"I know Thee—I lowest man that lives, I know and see myself a very cur;
Yet Lord, I'll say I am Thy loving one!"

"Thou madest me thine! Yet now from head to foot
I melt not; from my eyes
The rushing waters pour not down;
My heart is stone both eyes are wood to sinful me!"

"Thou entering standest by me fast found in sin;
As One who says I'm sins destroyer, Come"

"I ask not bliss of Madra, Mal or Ayan, though my house and home
Be ruined, friendship from I now save with Thine own."

(The Tiruvacagau, Hymns V, XXI, XXII, XXIV, XXVI, XXXI, XXXII, L

See also Hymns VI, VII, XXXV, LXX.)
Capt. Brinkley "Japan" 1901 (11 vols.)
"Development of Religion in Japan" Geo. Knox
Nitobe "Busludo" 1900 Ashton "Shinto" 1907.
Life and letters of Joseph Harley Neesima (1891)
"Diary of a Japanese Convert" Uchimuras ( )
Hibbert Journal (various impressions of the Religions of Japan by Japanese and European writers)
Personal Letters from Bishop Harris H. K. Carroll;
Rev. D. S Spencer; Henry B. Schwartz; T. Honda; Prof. Yamada;
P. K. Yoon; T. Myalyawa Osata; Tazaburo Kudo; Capt. R.H. Keharo;
Sennosuka Ogata; Dr. A. S Yaneanata, etc.

This section of our subject does not deserve as complete a treatment as previous developments elsewhere because the Japanese have not proved themselves very original in their religious thinking. In the first place it is generally believed by observers that they are not naturally a religious people. There have been few religious "revivals" in Japan. The missionaries of our Church especially feel this lack of religious enthusiasm. But this may be partially due to the training in self-control to which all Japanese have been subjected. When a Japanese feels his soul stirred his first instinct is to guardedly suppress the manifestation.

But another mark which is more suggestive is this:

Japanese religion is not usually home grown but is an importation. The two national religious developments, Shintoism and Bushido, when looked at closely only emphasize our impression that the religious nature of this people lacks depth. They do not have naturally spiritual ideals or a sense of the infinite presence, and of their own littleness and sinfulness. Far from it. Shintoism shows many marks of having come from Shamanism and has no ethical system worthy of the name and encourages no thought of a future life. It is a political rather than a religious system, a glorification of country and the perfection of the Japanese, whose ancestors are to be wor-
shipped and the Mikado who is the manifestation of the Japanese nature at its best, and therefore the very best manifestation of the Divine Nature. This was made the state religion in 1868 but Buddhism—which is the most powerful of all the religions of Japan—has really incorporated the Shinto pantheon and its salient features. I have been able to get track of no Shinto saints. Bushido preeminently the original Japanese religion has the same basis as Shintoism but has had a nobler development. Dr. Nitobe, himself an exemplary Christian, has written its eulogy. While Knox dates (and probably with truth) to declare "Nitobe's Bushido describes a Japan which never existed" (p.195) yet the ideals actually incorporated into human life by this martial religion are very noble, and Kakuzo Okakura believes the best future of Japan is to be secured by the return to this "simple life" and Knox himself, though praising the work of the missionary, "It was Bushido not the missionary which made the new Japan". (p.115). This latter statement must be guardedly received since many Japanese give the missionaries the greater credit. The fact is that it was a dual influence (at least) which made the New Japan. It could not have existed as it is without the missionary nor without Bushido. Nitobe brings out its power of moral education...His grandmother lived purely and died happily. His grandfather stirred him to righteous living by his inculcation of Bushido as stringly as Christian children are stirred by the talk of their grandfathers. Fair play is its root idea and Nitobe's book is a fine illustration of how any great moral principle when loyally followed carries with it a large ethical system. Its ten virtues which it encouraged were 1. Justice. 2. Courage. 3. Magnanimity. 4. Politeness. 5. Truthfulness. 6. Honor. 7. Loyalty. 8. Education. 9. Self Control. 10. Suicide or Revenge. These are the virtues of Bushido, the way of the warrior. It is the glorification of chivalry, loyalty to government,
filial piety, reverence for ancestors. The J. history shows noble examples of what this system did for men. Thus Hideyashi the great general gave his sword to be carried by the men who had most reason to desire his death. (Brinkley 2:38) When Korea and the Mongols invaded Japan the J. let them land and get the roughly ready and then gave warning before they attacked them (ibid 2:74). Sunneyman though on the cross and promised life and a great reward if he would advise his comrades to surrender cried out "Stand fast"... The old J. Warrior would rather commit suicide or be crucified than to lie or be disloyal. This teaching is a splendid preparation for Christianity and it has made the Buddhism of Japan a nobler system, adding to it the dynamic which elsewhere it often lacks. Some noble sentiments are attributed to these ancient warriors as when Kumazawa says "When others blame you, blame them not; when others are angry, return not anger" or when Sango enunciates the golden rule "With the love wherewith thou lovest thy self, love others" (Bushido pp. 13, 49). But it is greatly to be doubted whether this sentiment meant at all the same thing coming from his lips the same words when they were uttered by the Prophet if Nazareth. All that Nitobe seeks to do is to maintain that most of the virtues of Christianity are found in this knightly system of ethics. Japanese Buddhism, as we have said, early incorporated the good (and some of the bad) things in Shintoism and Bushido—just as later it has easily added laws of love never suspected as belonging to the system until Christianity came, and has encouraged the phenomena of Christian experience, such as pious confidence and adoring gratitude and hope of a future heaven. (See Hibbert Journal April 1906 and Okukura Yoshisaburo Japanese spirit p.188).
That Jap. Buddhism has greatly benefitted many cannot be doubted. It was a great advance on previous faiths and when it entered Japan, about the same time that Augustine and Christianity entered Britain, it was received gladly by the common people. Its "canon" was never translated into Japanese and its modifications through various Buddhistic "sects" have been many. Numbers of examples have been given of the effect of the Buddhistic discipline enabling the devotee to get rid of depression, anger and envy and to create a new heroic level of spiritual life in which a new energy appeared and almost a new personality to which the whole life looks different and the soul seems sensitive only to rays of good. (See especially James "Varieties of Religious Experience" p.182. and his later Magazine Report of the same case). The Ryobu Shinto sect teach that Buddhahood is immediately attainable. The sect of the "True Word" (founded A.D. 816) teaches One Great Spirit, an eternity of happiness, interceding saints in heaven and other Catholic doctrines. The Yodo sect (A.D. 1174) teach Salvation by simple faith (in Amida). The Montoshu sect adds and emphasizes the need of love in order to salvation. This "Spirit Sect" is the largest in Japan and teaches salvation without the use of charms or ritualistic forms. (See D. S. Spencer Christian Advente 1905). It is plain that the natural adaptiveness and cheerfulness of the Japanese can be seen exemplified in a most striking way in their religion.

Although the J. have been said to be deficient in the religious sense what has been said above is sufficient to prove that, instead of this, a very noble kind of ethics and religion has been developed upon a basis often insecure and illogical. One utterance like that of Chu Hi (18th Cent) ought to be enough to show the prominence given to personal experience in these various
"sects"—"Think not that God is distant. But seek Him in the heart for it is the home of God. When there is no obstacle of lust, being of one spirit with the God of Heaven and earth, there is this communion, and without communion is no such thing" (Am. J. of Theol. 1903 p.59).

Yet the personal letters from Japanese converts are a unit in declaring that a lack of high religious ideal, and of conviction of sin even on the part of those guilty of the two great Japanese faults (lying and licentiousness) and a failure to get in any of these other religious sects a motive and impulse sufficient to purify and make strong the inner life—these are the universal experiences of these devotees before finding Christianity. Prof. Honda and Taro Nadas who had conception of life, and even of God and the possibility of pardon, before conversion,—which the older followers of Buddhism did not have—yet had no "experience" of fellowship and their "conversions" were as marked as in the case of St. Paul (though not mystical. For remarkably conservative answers to the questions "when have you experienced the closest communion with God?" see Christokyo Sekai No. 1180 reproduced in the Japanese Press. Here leading representatives of the Russian, English and Canadian Churches express themselves as certain of Divine Communion but as having had no experience corresponding to that of St. Paul and the early Methodists. Prof. Yamada expresses the general feeling when he writes "I felt a deep sense of something wanting. I did not know what it was. The Buddhist scriptures try to teach the love of Buddha but I had no experience of this love." The idea of sin did not rise above the thought that it was the transgression of natural law. So Christian peace, security, joy, fellowship with God, consciousness of His presence and joy in it are foreign to Buddhism. Mr. Yoon says the ordinary death bed sees
"gnashing of teeth."

**CHINESE RELIGIONS.**

**Buddhism.**

We consider this first to bring it into connection with Jap. Buddh. There is not any great fundamental differences between the two. Chinese B. has had a half millenium longer to work and has affected the earlier developments of native thought more than Jap Buddhism. The chief work of Buddhism in China has been to prepare a language for the Christian missionary. Pres. Martin (Buddhism p.84,300) has said that half the doctrines of Christianity have been introduced to the Chinese in a dress borrowed from Buddhism. Such words as faith, hope, charity and such ideas as heaven, hell, devil, soul, submissive trust, new birth, sin, repentance, etc. were wholly unknown to the Chinese until Buddhism introduced them.

**NATIVE CHINESE RELIGIONS.**

Special literature depended on.

- Legge--"Classics".
- Legge--"Religions of China".
- Douglas "Confucianism and Taoism".
- De Groot "Religious Systems of China."
- Edkins--"Early Spread of Religious Ideas" and "Buddhism"
- Giles "Ancient China" 1905.
- D. Teitaro Suzuki "Brief Hist. of Early Chinese Phil." 1908
- The Hibbert Journal.

**BEFORE CONFUCIUS.**

Confucius accepted as axiomatic certain great religious principles, in fact all the principles and teachings of the four oldest Chinese Classics which scholars generally believe were received by the Chinese earlier than 2000 B.C. Even when the first of these, the Shu King, was received we see the nation with a surprising civilization, and high astronomical knowledge (the same calendar being used by them as now in China) with a religion quite developed, a
supreme spiritual ruler being worshipped as well as various spirits of the mountains and rivers and the spirits of deceased friends. Sacrifices were offered to all of these. "Heaven" was asked to make and unmake kings, and send correction and punishment for sloth and dissoluteness; while benevolence, justice, diligence, prudence, filial love etc. were recognized as religious virtues. I say "religious" virtues for in all their earlier religions every virtue is sustained by a religious sanction.

Many scholars have objected to calling Confucianism a religion; but in my thought it was one of the greatest of all. If it be counted an ethical system merely then Ethics are more important and better for a state and for individuals than most religions. The usual distinction between Ethics and religion is confusing and artificial. The thought of religion is deformed and mutilated when you cut out the ethical content. This system of life and morals which was in its prime contemporary with the religions of Egypt, Babylon, Persia, Greece and Rome and which outlived all of them and which could produce such lofty souls as Confucius and Mencius must have been a religious system or else the preeminence of religion in the making of character has been vastly overrated, and Ethics is worth more than religion in its effects upon the race. But the Confucian system was religious, and this not simply because it accepted the earlier sacrifices to Heaven, to Shang ti and to "spirits"—and Confucius himself thus sac. before every meal—because C. and all the great Chinese teachers recognizes a Principle of duty which is not man made, a law in the heart which was implanted there by "Heaven", and C. bases his morality upon this heaven-given law of right and wrong, and not upon expediency or utility or a calculation of consequences.
It is true that Mencius especially, makes the natural human heart the norm. But this only means that he sees that the man is as much a revelation of Heaven's will as Nature. In humanity a cosmic law is expressing itself. His was a religion (though not called a religion) which based itself on Humanity as a revelation of the Absolute and sought by sincerely carrying out the human intuitions to find a universal law in morals as trustworthy and infallible as that to be discovered in light or fluids where Nature (i.e. Heaven) works untrammelled.

I dwell upon this because it has not been worked out as it deserves and because even our most thoughtful scholars have almost ignored the Chinese system in their Comparative study of religions. To my mind the Chinese Religion is of particular value since one can see here the development of a religion while absolutely isolated from outside interference or modification. This stands alone as a home grown religion, as if the nation had been a chosen people providentially preserved for experimental purposes.

CONFUCIANISM.

That Confucius was a man of pious heart and noble life no one denies. He lived in the same century with Gautama, Thales and Jeremiah, but never knew of any world outside of China. He is reported to have been the son of a noble warrior father, but early left fatherless to be trained by his mother in poverty. He was correct in dress and deportment, and never in haste. He took office under the government but his convictions interfered with his popularity and he died at 73 years of age supposing his life as a teacher and ruler to have been a failure. He would have no prayer at his dying bed saying "my prayers were offered long ago". (For best sketch
of life, see Trans. Vict. Inst. 37:40-68). He revolted from the worship of the spirits (based on fear) and does not encourage worship (though he sacrifices and encourages "respect" for the invisible spirits whom he would keep at a distance. But the former Theology of China had not made the people moral. Confucius could not understand or at least did not care to teach this old Theology and put morality in its place. He taught what he knew. He did not know Shang-ti or Heaven except as their will were seen within.

Not by "thinking" but by "learning" does one get truth. He sought to interpret the law of life. The heart of man is restless and prone to err and only by keen and wary guarding can we find the right path. He inculcated reverence and self-inspection. A moral reverence for one's own being begets a reverence for others and leads to dignity, propriety and reciprocity. Sincerity is the greatest (or first) virtue. The action is vastly important but only when it expresses the real thought. The man must guard the heart in his solitude if it is to be noble anywhere. Nature is sincere, man ought to be. In Nature there is law, order, regularity, balance, sincerity, undemonstrativeness. Guard extremes. Cultivate reserve. This will give power. One thing is then lacking—fellow feeling. This is the fountain of all virtues. As Schopenhauer made sympathy and Bushido made loyalty or fair play the foundation of ethics so Confucius built on fellowship. (See Monist April 1908).

This produces filial piety, loyalty, benevolence, propriety, righteousness, etc. His five fundamental virtues are LOVE, JUSTICE, PROPRIETY, KNOWLEDGE, FIDELITY. He dwells most upon propriety, since he feels strongly that the way we act determines the way we think. Modern psychology approves this. His Golden Rule, so often quoted, is a good expression of his fundamental teaching. Chinese and Japan-
ese philosophers are certain that it is better than that of the Gospel since it does not command self forgetfulness and depreciation. C. emphatically declares that injury should not be recompensed by kindess: "how then ought kindness to be recompensed? No, recompense injury with justice and kindness with kindness". A noble teaching of C. was that man could modify his own destiny and was thus the equal of Heaven, being able to influence the course of nature and the nature of other men. With him Heaven, earth and Man formed a sort of Trinity (So Douglas 68 etc.) The ethicsof Confucius are so lofty that Prof. Douglas thinks them about equal to the code of Moses! (Confuciasm", p.144). This may be an exaggeration. To do justice, love mercy and walk humbly before the law of one's own being is to follow at least two thirdsof the injunction which in the Hebrew Prophet's thought constituted the perfect religion.

Mencius.

Two centuriesafter C. This "best representative interpreter" of the Master (so Suzuki called him) flourished. C. teaching was summed up in the five relationships and the five virtues, Love, Justice, Propriety, Knowledge and Fidelity. C. had emph. chiefly the last three of these. Mencius put the emph. on the first two, scarcely mentioning the others. His special doctrine was the inherent goodness of human nature. This had been taught in the "Doctrine of the Mean" but M. put a new meaning into it. If mankind is the expression of Heaven there is no need of such struggle and repression and bridling of nature as is supposed necessary by Confucius...The Law of Right is in the man's own heart; why, then, so many rules and rites and definitions of propriety? Man's nature tends to goodness as water tends to flow down hill. Man naturally
possesses the five virtues. To lack these is to be inhuman. Our life is a manifestation of the Absolute. We are now immortal. Perfect virtue is the cultivation of human heartedness. It is right to live up to one's nature. Man is but the manifestation of the ultimate sincerity seen in Nature. Being sincere to one's nature is the height of morality.

It is plain that this deep teaching might easily be used to favor profligacy that we are not surprised to find eager acceptance in some quarters of this doctrine and in others strenuous opposition. But M. was a pure man and meant his doc. to be a protection to morality. Says he: "I love life and I love justice; but if I cannot preserve both I would rather give up life. Although I love life there is that I love more than life. Although I hate death there is that I hate more than death." (Trans. Vict. Inst. XXXVl:53). He appealed to conscience as the supreme arbiter of right. Though he or C. never used the phrase their appeal reminds us of the Christian mystic who talks of "God in us". He urged the duty of following this inner light and thus must have felt the possibility of refusing to do this. Just as the doc. of total depravity never meant to the Calvinists that a bad man could not become worse; so the doc. of natural goodness did not mean with M. that a man could not be bad. Water flows down hill when not obstructed but sometimes obstructions need to be removed in order to have it run naturally. So with human nature. Mencius perceives the ideal of human nature, maintains the "ought"; but does not confess the inner struggle. St. Paul was more "sincere". As Christian Science ignores pain so he ignored sin and struggle. He declares
choice of the right to be as easy as turning the palm of the hand or lifting a feather; but his earnestness shows that he did see the danger of failure and defeat. He urged the freedom of the will and the power which man had of being the arbiter of his own destiny. Especially, he urged compassion and love. C. expanded the volitional and ethical aspect of the chief Chinese virtue ("fellow feeling"); Mencius the affecotional and esthetic aspect. While M. urged the naturalness of goodness and deprecated struggle yet he urged that the naturally human was sympathetic and ever striving to help others, and of Yang who used the Mencium premissis to encourage carelessness and apathy he said reproachfully "If he could help the whole world by plucking out one hair he would have refused to do so. (Trans. Vict. Inst... 3:260). In Mencius we see Altruism worked out as a philosophy of life in a way to remind us of the best attempts at our latest thinkers.

Taoism. This is a development earlier than Mencius; but not so entirely limited to Confucianism and dependent upon it. It must therefore be treated separately. Lao-tze, the founder of this Faith, was an older contemp. of C. Tradition tells of the meeting of these two great men and even C's friends ack. that he confessed himself unable to answer the criticism of Laotse. C. was from the North and urged struggle and Law and Restraint. L. was from the south and urged non-resistance and non-interference. L. said Nature (human nature) could be trusted. At any rate it is the best guide. Laws and codes and ceremonies are hindrances, not helps to the attainment of true virtue. To behave properly is not to be taken the equivalent of virtue. Right and wrong, however, are relative terms. The Absolute for man is the Relative. Definition is limitation. The fixed and
unchanging is the dead. In us the Absolute meets with the Relative and Yesterday parts from Tomorrow... Relativity seeks adjustment; Adjustment is Art. "The Art. of life lies in constant readjustment to our surroundings. (Okokura Kakuso in H.R. May). This arguments accounts for the Tea ceremonial which was introduced by Taoism.

The influence of Taoism and even its meaning is disputed. Prof. Douglas dares to say: "Laou-tsze showed himself to be as superior to Confucius as the Christian dispensation to the Mosaic law". On the other hand Chinese thinkers like Suzuki calls the system "negativistic egoism". He teaches non-assertion, but the motive is self-exaltation--"The holy man puts himself behind and thus comes to the front." "Let others have precedence and Lo, I am preserved" (Laotze) "He who asserts is defeated; he who seizes suffers loss". Such teaching (which resembles some things in the Gospels) the Chinese scholars (who are all Confucionists) call "the ethics of feminism". "It teaches submissive humiliation, moderation and meekness and often nochalance". (Suzuki). It seems a mean doctrine to these which would uplift the weak at the expense of the strong. This same criticism is, however, being constantly made by native scholars against Buddhism and Christianity. That Laotze had thoughts which would have made him a better companion for the Sage of Nazareth than any of the Twelve is intimated strongly from his deep teaching concerning love, mercy, compassion, humility, self-forgetfulness, heart purity etc.

e.g. "The holy man has no fixed thought of his own, he makes the wishes of his people his own. Good people I meet with goodness; non-good ones I too meet with goodness; and thereby I gain goodness. Faithful ones I meet with faith, non-faithful ones I too meet with faith; for thereby I gain faith". "Recompense evil
If this is "Egoism" the teaching of Jesus is also. The life of this teacher and of his early followers were worthy of comparison with Christian saints. Yet there was weakness in the system and it was in great danger of being distorted. Since nature was the norm and the doctrine of non-interference or passivity was so emphasized some took this phil. as a basis for following their own natural bent without interference, --and their argument was unanswerable. It led to licentiousness and anarchy. Yang-tze carried it to its full foul, pessimistic limit. (See Monist, April 1908). Natural impulse is not to be bridled, but nature's calls are to be enjoyed. Life is not to be fastened to any moral pillories. It is most unnatural to wrest oneself from a desire because of reputation or some supposed rule of virtue.

Another development was in the direction of superstitious reverence for charms etc. I do not understand this evolution unless it was a reaction from the offshoot just described. Still another child of Taoism was the Zen and other mystical systems which seek to attain suppression of self-through meditation. Buddhism may have affected this also. They seek at direct communion with the inner nature of things through Dharma (concentrated meditation). It developed a teaching of altruism in which the principle of universal love and benevolence is carried to an extreme. To love another as one's self is one thing but to love all men and things equally is quite another. Ones parents and ones wife cannot be put properly on a level with all other parents and wives. This examination cannot close without calling attention to a few others of the characteristic weaknesses of Confucianism and its related Systems. One of these from a W. standpoint (though not from an ). is the view concerning women. Confucius had an unhappy
married life and wrote "Of all people women and servants are the
hardest to manage. "Even yet girls are mistreated in China and within
recent years young girls were killed, their souls not coming into
existence for some months after their birth according to the
teaching. (i.e. not till first tooth comes!) Often if they die
naturally they are not buried in a coffin but left out for the
dogs to eat. (Vicot. Inst. 37:40 50). C. did not teach this but
his depreciation of the sex led naturally to it. Filial piety de-
generated into deification or demonification. In a letter Dr. J. E.
Walker of China has said (in M.S. letter) that the Chinese have no
angels and as a rule the ancestors are worshipped from fear. The
common speech when a man dies is "Run, he has become a devil. He will
catch you". In danger a man warns his neighbor "Be careful or you
will become a devil". So Mr. Li writes that the Chinese are not
so fearful of some terror beyond the grave as of evil spirits
in this world. It is to placate these that the temples are kept
up and vast sums expended in the ritual services. (1500 temples
to C!). These are perhaps the most prominent faults (in addition
to those previously suggested) common to all phases of C. rel.
development. Of course the cardinal defect is the emphasis on
rules instead of spirit.
III and IV. BRIEF COMPARISONS AND CONCLUSIONS.

Time necessitates too great condensation. We cannot define Christianity and tabulate its facts as we desired. We cannot give the detailed comparison between Christianity (as thus viewed) and each system examined separately. Though we have made this comparison privately. These conclusions must be given almost in outline. They are at the best meager and unsatisfactory. Larger study will doubtless add much to them and modify them; yet so far as they go they are sustained I think by the evidence--only a hint of which has been given in the previous pages. If time permitted re-statement I am sure the following synopsis of conclusions could be improved but it is the best now possible.

1. God meets us historically in all religions. There is no geographical predestination to God ignorance. He is no respecter of persons or nations. Each nation is a "chosen people" and has its Gospel and Task. Heathen religions are not demonic. They spring out of the need of human nature and God is the author of Human Nature and has always responded to this need. Each religion is not only a "feeling after God" but proves that God has been feeling after his creatures and answering their groping hands in the darkness with the divine hand clasp. Each religion is a school-master (Gal. 3:20). The only false religions are those which are unreal and artificial...If I were to state in one word the strongest argument in favor of Religion (as opposed to atheism or agnosticism) it would be -- Human Nature. If I were to state in one word the strongest argument in favor of Christianity (as contrasted with other religions) our present study would enable me to give the same answer--Human Nature.
11. Some of the religions considered as Buddhism and Islamism and even Egyptian and Persian religions stand in some particulars above the O. T. revelation, though in other points inferior to it. Most of the religions examined (and they are the best known) are inferior to O. T. in all points which touch most vitally the moral and spiritual life. Viewed generally no one of these can be said to be in all points superior to the O. T. faith and each one has some point of inferiority. As a whole the Prophetic Religion outranked any one of these—even when its historical evolution into Christianity is omitted from consideration. But the best personal representatives of these est non Jehovah religions (especially those which emphasize the rel. of the heart) will compare favorably in personal religious experience with most of the Old Test. saints. The best devotees of such religions as emphasize knowledge but ignore emotion and personal communion with God e.g. the Confucionists seem to have a religious consciousness comparable to that of the moralists of Isaiah's day—or our own day.

111. These religions differ from each other in their historical and metaphysical pre-suppositions, in their psychological states and in the activities which these produce. The religious consciousness differs in each religion according to the object of consciousness and the response this evokes. While one distinguished Buddhist has recently tried to defend the thesis that Buddhism has a better historical basis than Christianity we must decide that if any religion has historic basis of divine revelation it is Christianity. Those who reject the objective evidence of Ch. are not likely to accept those of any other religion. With the origin of Christianity dates the beginning of modern civilization and the modern history of religion. These religions differ psychologically in the
degree of conscious satisfaction, and in the other impulses and activities, mental affectional and volitional which they inspire. Some encourage self-repression and passivity, others self-aggression; some seek for knowledge, as the highest good, some for emotional conditions, some for a perfect obedience to a code of law or ritual. The "experience" and the works which are the effects of such experience differ according to these differences of volitional attention. Eastern Religions generally make knowledge overshadow the other vital factors of life. There is too much about metaphysics and too little about feeling and willing and the obligations of practical life. Large ethical provinces are overlooked. There is too little attention given to moral obligation and the grounds of moral obligation and to moral freedom. Fatalism is logically fatal to aspiration. Without a personal God the moral life lacks its strongest incentive. This not only affects the view of Nature but of Man to its serious detriment--notwithstanding the systems of mysticism which have arisen in such religions which are the reactions of human nature seeking relief from this metaphysical burden. Each religion we have examined has had a one-sided development due to extravagant emphasis. Each directs attention to some fragment of truth, but in doing this overlooks or distorts some other truth equally important. That it is human nature to do this is proved by the history of Christian Denominations; but in the instances above referred to this mutilation of the perfect whole is due to some presupposition or affirmation which is vital to the Religion.

IV. Christianity differentiates itself from all other religions in a way which makes the Christian consciousness to be unique. It would be easy to catalogue the points of similarity between Christianity and other religions but its peculiar power comes from its differences.
(1). Its balance and its fulness.

It is the true (Doctrine of the Mean). Intellectualism, Emotionalism, Movement are all encouraged. This is the only religion which maintains its balance and allows no one of these conflicting interests to predominate at the expense of the others. More than this, when in each direction—ideas, emotion, life—Christianity is compared with the religion which has made this its strong future it ranks well.

In the intellectual realm its appeal is equal even to that made by Hinduism. In the emotional realm it is equal to the best type of Buddhism. In its morality it is not surpassed by Confucianism, at its best, and in its preparation for practical life no other religion is its equal. But all this is an under statement. I have gathered a large mass of testimony from unbiased native sources which would indicate that so far as living religions are concerned each is surpassed at the point of its greatest strength—even Christianity's enemies being the judges. The distinguished Brahman, Sevasankaru Sandeyap in his "Points of Superiority of Hinduism over other religions" (Madras, 1889, enumerates four points: Antiquity, Sacred Literature (Upanishads), Doctrine of Rebirths (which he calls the "keystone of Hinduism") Doctrine of Karma and Healthy moral influence. But in each case, excepting the first, he is forced to acknowledge a corresponding doctrine of Christianity which offers a similar or better incentive to good living. Even in its basal philosophy it is weak when it meets Christian philosophers as is proved by the large number of Christian converts who trace their conversion through the "gateway of philosophy" (Kozaki, Takagi, etc. See list in The Pioneer (Tokio, 1907). So Dahlki the strongest defender of Buddhism as a historical
rev. (which he thinks the more strongly attested than Christianity) acknowledges that the Buddhist's "love" when compared with Christian love is "cold and colorless". (Am. J. of Th., Oct. 1905). Yet this is Buddhism's strongest point.

(See many testimonies yet to come and remember the statement of the headmaster of Reshib Acad. Calcutta, 1898) that God's moral relations to man are more impressive in the Gospels than in the Gita since the Hindu ideal leaves no place for divine anger against sin. Even this does not exhaust this part of the argument for it may I think be soberly defended that no virtue inculcated in any of these other religions is omitted from the Christian and that no sense of need expressed in any of these other sacred books but finds its response in the Christian's Bible. The Egyptian hope of a Future Life, the Bab. cry because of sin, the Persian longing to be in harmony with God (Good Will) the Greek dream of beauty and the Roman imperial concept of a World Kingdom, the Aryan awe before the imminence of the Absolute and the Semitic reverence for the personality of God and his high hope that man and God were kin, morally, all of these nation-separating conceptions were united in Christianity which interpreted each and transformed each with a new and higher meaning. Christianity is the completion of the Divine Rev. in the white light of which is united the entire spectrum of truth revealed in the of Rel.

Uchimuro utters wise words when he writes: "The best of Christian converts do not give up the essence of Buddhism or Conf. We welcome Christianity because it helps us to become more like our own ideals. Christianity makes us keep our own law. It is heathenism plus life." It is for this reason that Prof. Anezaki can say: "I am a Buddhist yet in my ideas and principles I am six-tenths Christian. My reason for not publicly avowing my affin-
ity with Christianity is that heretofore rel. faith has been a matter of the family and the nation, and until my family can approve the change of faith and go with me, and until the nation can to a large degree do the same, it would seem to me immoral to ignore them and change my individual affiliation. I believe in prayer much like the Christians, i.e., in meditation towards an individual being, etc. Christianity fills out and interprets and enlarges the concepts which the followers of other religions have had. They can keep all the truth formerly grasped and need give us nothing vital in accepting Christianity. Yet it is not an eclectic religion. This fulness and breadth of meaning is due to the depth of its fundamental principles. So its psychology and therefore its religious consciousness is racial and not rational.

(2) Adaptability and appeal to all classes of all Nations.

Mohammed expected at first to win the Jews and taught his people to pray with their faces towards Jer. When he failed in this he more and more emph. the Arabian character of his Rel. adopted the ancient customs of the desert and finally ordered prayer towards Mecca. Napoleon was wise enough to see that a great empire ought to have a unified Rel. and so when he contemplated the conquest of the world he also contemplated the writing of a new Koran which should be suitable for all peoples. The early disciples of the Nazarine did that. Christianity is the only Rel. without national racial or sex and class limitations. Its "good news" appeals to the best in all faiths as a better gospel.
Its voice like that of the sun is heard with equal clearness in all lands and ages and everywhere its effects are similar. Buddhist Confucius or Moham., it is hard to tell which makes the best Christian or which rejoices most in his New Faith. Bishop Harris writes me of the gentle affectionate Buddhists saying "When convertd they make ideal Christians." and speaks of the Chinese as moralists who fulfill laws and obey precepts and are "dry as dust with no warmth or glow, poetry or sentiment. But converts like Honda e.g. develop tenderness and richness of feeling which no Bud. he ever saw equalled. I have myself known converted Mohammedans who were models of faith and love. A Brähman Commissioner of the Census has recently declared in "The Hindu" (1897) that Christianity never won a struggle against any really great religion. But the fact is that even where the original religions remain in name they have been vitally changed by touching Christianity. Judaism in all its ancient history disdained the Future Life; but now Scheckter can say "The Modern Jew is Christian in his hope" (Studies in Judaism" 102) Brähmanism and Buddhism have been so transformed by looking at the Christian ideal that no ancient teacher would recognize his faith. Thirty years ago they were saying of the Gospel "It is not true" now they are saying "It is not new; we have the same teaching when our old Books are properly understood". But the main point I would make now is that Christianity just fits the need and falls out the hope and purifies the life of all the Race. There is no other Religion which would not have to modify its Hist. or metaphysical basis or its intellectual concepts of God, the World Humanity and the Divine relation to each, or its emotional or esthetic appeal or its message for every day life so as to vitally change its fundamental message if it were to become the World Religion.
except Christianity. This is illustrated by the fact that certain Eclectic religions of recent date have merely put the Christian teaching in an Oriental dish and thought they had a new religion.

JESUS.

The religious consciousness of the Christian is fundamentally different from the religious consciousness of the devotee of all other faiths because the object of consciousness is different.

The supreme and unique difference between this and all other religions is Jesus. Individual adherents of other faiths have communion with God, at least vaguely, they have lofty intellectual conceptions and feelings and emotions of high order, but the one thing they do not have is Jesus. The one who honestly seeks to be like the kind of a God such as he imaged must have a religions so different from what he had before (whatever faith he had formerly received) as to seem to him like a rebirth into new knowledge, new affections, new powers. The center of the Christian system is Jesus. Jesus! His Gospel is Himself. With Him comes a new ideal, an ideal made real. This new object of faith brings anew vision of God.

All previous visions of God seem dim when one sees Jesus and realizes that here God is revealing Himself. See the Cross! This is the kind of a Being God is. This brings a new kind of repentance, a new kind of righteousness, a new kind of confidence, a new kind of salvation. My evidence is a unit on this point. Dale tells of the Jap. convert whom he knew who said that when he read the gospel story he could not refuse acceptance for "I had
never seen nor heard nor dreamt of a morality like that. I felt that it was above the morality of the human race and must therefore have come from heaven” (R. W. Dale “The Living Christ” 1:88).

This man was a Confucian. So Legge tells of the aged Chinese scholar who said “It was as if scale dropped from my eyes” (Religion, p. 295). The testimonies are as universal and positive coming from Brahmans (Edkins “Chinese Buddhism” p.3689) Pierson “New Acts of the Apostles” p.240). and other Chinese and Japanese believers (ibid 236,238,243). Conversion in the Christian sense (i.e. a sense of personal pardon and peace due to attained harmony with God and the joy which naturally accompanies this consciousness is absolutely unknown elsewhere. Faith in Buddha nor Mohammed ever gave an experience like. In answer to Prof. Anesaki who argued that it was really Buddhism which had brought into Europe the spirit of self-sacrifice, it was a native who knew the facts (Mr. Okukura Yoshisaburo) who replied that “no real conversion has ever been achieved during the past eleven centuries the doctrine of Buddha” and challenged him to name one. My missionary correspondents sorrowfully say they have never known a case of one native untouched by Christianity who ever professed peace because of moral and spiritual salvation. Keshub Chandra Sen says, “Christianity came and moved with our Oriental faith and from that time it grew.” Bishop Bashford communicates to me his examination of more than a hundred men who have been excellent representatives of heathenism he thinks their condition before conversion corresponded to that of our moral man excepting that they had an element of peace which the moral man does not have and he has an obligation which they did not have.
Jesus brings a new idea of God—the Heathen ideal of
tather is not such that even if they had the name they would have
the Christian idea. The sense of joyous obligation and love for
God is generally lacking. With the new idea of God comes new sense
of sin etc. This as we see comes from the vision of Jesus. He alone
is a Saviour from sin. No other religion enters the slums and works
transformations. Jesus alone has a Gospel for the thief on the
cross. The Gospel which has made men of the Anglo-Saxon blood fit
to live with this tiger blood, fierce and adventurous given to
gambling and drunkenness as no other on the earth can also reach
with equal though different power the tender and sentimental
Oriental. Jesus makes the real moral offered which is the
central element in Christianity. The most unbiased investigators
are sure of this. One who does not even believe that Jesus
claimed to be the Saviour of the world has recently acknowledged
"nevertheless he has historically saved the world and is saving it"
(Nathaniel Schmidt "Prophet of Naz" 1905 p. 317). In a private
letter I get the statement which expresses the thought of all so
far as the charge of emotional experience is concerned when one
finds Jesus as a Saviour. "Before I became a Christian my heart
never laughed"Another writes"The best heathen may be as honest,
faithful, benevolent and kind as the best &n.; but he wants that peace
and satisfaction in the inward life. His inward life is gloomy and
destitute of hope". Such testimonies I was inclined at first to
discount—and that may be necessary in part—but their universality
compels me to accept this as good evidence that a faith in Jesus
Christ as Saviour does bring an emotional experience unique and
thrilling in comparison with all other religions. If so, the human
heart must be prepared for just such a Gospel as this.
"Fellowship" with Christ is also a new experience. No such fellowship is possible with Buddha or Zoroaster. Christian ethics differ from all others as much as their incentive and obligation differ and as much as the satisfaction of the one excels all others.

Jesus then is the cause of the new religious consciousness which we call Christian. Through Him we see a new vision of God and a new way of getting to God. Peace is not sought through the alonement of God, but through the at-one-ment with God. Sin, holiness, Redemption, Regen. take on a new meaning before the cross. There is not only a new Revelation, there is a new emotional response and a new life. This is peculiar to Christianity--the elevation of a new ideal in Jesus, and the dynamic impulse and new power to follow this new ideal.

The actual Effects when the Gospel is allowed to work under any national or racial conditions can be traced in any history.

The race did historically make a new beginning with Christianity.

(4) PROGRESS:

So also in its adaptation to the new needs of a new age Christianity stands unique. The Christian consciousness is not fixed. It changes with the centuries. IT IMPROVES WITH THE CENTURIES. The Christian ideal is the highest yet reached by the race and it is not possible at present to even conceive of the need of a better religion.

The Oriental ideal if generally accepted would lead to national disaster. The workers must be non-religious. As Hoffnung "Phil. of Rel. puts it "The nearer he approaches his goal the less interested he is in the salvation of the race"--and he might
have added, the less fit is he to do the necessary work of the world. The complete religion must have in it a fitness for a world task. It cannot isolate itself; it must be social, gregarious, missionary. It must have elements in it which make it keenly interested in science and art, and glad to wrestle religiously with the social and governmental problems of the ages. No other religion fills this requirement.

Nor must the problems of one age and the needs of one era only be met. The world religion must be a growing and expanding religion able to progress and thus by an inward adaptation meet the new needs of new centuries and new races. This qualification Christianity appears to have in a marked degree. It is not only the best religion for the world now but we cannot conceive of any new conditions where its fundamental principles will be outgrown or become obsolete. Fill out the category of what might be the future ideal of human life and this seems to be able to measure up to it. This may be due partly to our prejudice in favor of our own. But when we consider that everywhere when it has had a fair chance to express itself according to its fundamental intent it has met the need of individual, family, nation, most perfectly; and also consider that he who is most fully Christian is he who is most ready for work as citizen, educator, reformer, and man of family, it does look as if Nature had so constituted the universe that this peculiar type of individual was fittest to survive. It is easy to see that the peculiar beliefs and hopes of Christianity are just such as make a man strongest for the struggle of life and most fit, physically, mentally and morally to survive. The religion which can get the best out of a man must be the best religion—the one commended by the Nature of Things.
This "obedience of gladness", this enthusiasm, hope, energy, aspiration for the best which is a vital part of Christianity (and absolutely necessary as long as its fundamental faith in a real Divine Communion, and Divine assistance in every task remains) gives a strength courage and joy even in distressing conditions which we may say is unknown in any other religion and which is a prophecy of unending progress. Its ideal will never be outgrown—it is unreachable. Its dynamic will always be equal to the growing needs of the world so long as it represents in human consciousness an Omnipotence, consciously present to help. We can conceive of no expanding need or hope which cannot be met with the "abounding life" which is the peculiar gift of Chr.

Nor are these conclusions made by the long time devotee of this faith only. The best that other religions dare to claim is that they are as good as Christianity. The best that any modern system of unfaith dares to claim is this. (See Sheldon's "Unbelief in 19th Cent.").

This, then, with the exception of the Christ who is the true source of this as of every other peculiarity of Christianity—I consider to be the grand peculiarity and strength of this religion. It can grow. It is not fixed. It has in it the seeds of progress. Its infinite ideal demands an infinite stretch of the soul to measure up to it and this can become more far reaching in every age. Its central faith gives a man a harmony with his environment—his past, present, future, earthly and heavenly environment which puts him in the best condition to work out his best. And this best grows better with the passing years. The Christian consciousness has changed immeasurably in two centuries. It is a developing fact. And as it grows it grows stronger and purer.