
A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

as well as on its own. The whole theme is excellently conceived, divided, and expounded.

The Hulsean Lectures for 1920–1921 were delivered by the Rev. P. N. Waggett, M.A., D.D., who chose for his subject *Knowledge and Virtue* (Clarendon Press; 10s. 6d. net). 'I had been in the way of seeing a good deal, during the six years 1914–20, of what can be done by violence of different kinds; and something of what can be done only by persuasion, conviction, illumination, and the other processes which we think of as more especially of the mind. I wished, therefore, as I had been allowed the advantage of the University Pulpit, to add my voice to the happily growing chorus of voices raised on behalf of thought and against force.' This is the motive behind the lectures. There are many people impatient of the slow way. They want to get 'to business' and do something. Dr. Waggett believes in the slower way. He believes in the mind, and especially in the soul. All kinds of knowledge get their due here and are welcomed. But the lectures end on the deepest note and lead up to the knowledge of God in which alone, or above all else, lies the hope of the world. There is a very beautiful spirit in these pages. Perhaps that is their chief gift. The argument is sound if sometimes a little vague. But the plea itself and the noble vision of the pleader will leave a deep impression on the reader.

An excellent popular book on Christian Ethics has been written by Professor Gerald B. Smith and published by the University of Chicago Press ($2.00), to which we owe many admirable publications, especially in the field of religious education. *The Principles of Christian Living* is not a text-book. It is too unconventional and vital for any such description. It is a very careful and frank discussion of the nature, the basis, and the applications of the Christian Ethic. The writer keeps close to facts and experience, and expounds the relation of Christianity to life in an independent and always interesting fashion. The foundation is well and truly laid, and on this he builds his view of the family, the Church, politics, industrial problems, possessions, and recreations. Two features are worthy of special mention—a good bibliography is appended to every chapter, and a series of questions is given for discussion. These are not perfunctory or a mere summary of the chapter. They are almost more interesting than the exposition itself. The book is so good that it should circulate widely, especially in student circles.

Buddhism and Christianity.

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I.

Some Recent Books.

The Buddhism of the Pali Canon is the Buddhism which has almost monopolized the attention of Western scholarship. It is the Buddhism of monks, wholly concerned with the search for Release from Rebirth: most of it seems to be the Buddhism of men who have lost the glamour of the great days of the Faith. It is surely a more negative and pessimistic thing than the religion of the Founder, and it reflects only in occasional passages the religion of the masses, who are not concerned with Release but with happiness now and a good rebirth hereafter.

This distinction is admirably worked out by Dr. Paul Oltramare in his *Théosophie Bouddhique*,[1] which is the second part of a larger work, and has already been reviewed in this Magazine. While recognizing the distinction, however, Dr. Oltramare ends his book with the harsh words, 'the ideal of Buddhism is a cruel mutilation of man.' These words will be eagerly quoted; yet they are not true of the Buddhism of great laymen like Asoka, which was positive and full-orbed in its internationalism and in its social ethic. Nor are they true of the lay Buddhism which developed into the Mahāyāna, and became the vessel in which the great gifts of Indian civilization passed on to China, Korea, and

[1] Paris: Paul Geuthner, 1923.

Japan. This new Buddhism, claiming to be truer to the spirit of Sākyamuni, put service to mankind before personal salvation, and promised all men Buddhahood. It held out alluring visions of Paradise, and made faith in a personal Buddha the way of salvation. Here was a Buddhism which proved a successful rival to Vaishnavite and Saivite Hinduism, and which captured the masses of the Far East. The Sākyamuni of the *Lotus* and the Amitābha of the *Paradise Scriptures* are worthy rivals of Krishna, and met a long-felt need in China and Japan for a personal Deity of love and compassion. Side by side with these popular manifestations—which are well traced and set side by side with the philosophical schools in Dr. Masson Oursel's admirable *Esquisse*,[1] a work which with the larger volumes of Dr. Oltramare enhance the already great reputation of French scholarship in this field—there went on the elaborate psychological analysis of men like Buddhaghosa in the South, and Vasubandhu in the North. Our knowledge of these two great men is considerably advanced by two new works, that of Mr. B. C. Law [2] upon *Buddhaghosa*, and that of Dr. Stcherbatsky, *The Central Conception of Buddhism*.[3] These are of great value to the advanced student, and a mere glance at them ought to make it clear to the intelligent lay reader that here is Buddhist scholasticism concerning itself with psychological and ontological questions quite beyond the range of the masses in any Buddhist sect, and indeed capable of being understood by only a few specialists among the monks. The two commentaries here studied, the *Visuddhimagga* of Buddhaghosa and the *Abhidharmakosa* of Vasubandhu are indeed great and epoch-making works, but they have hardly affected the Buddhism of the masses. Scholars will be grateful for these works, and for the great number of other people interested in Buddhism they will at least serve to show that its thinkers were systematic and profound! All these books are indications of a new and more scientific study of Buddhism; and remind us how impressive and varied are its forms, and how deep a gulf separates its masses from its philosophers, and even its monks. These reflections are of much more practical consequence than they may seem. The missionary, for example, who deals hardly at all with the monk and almost never with the Buddhist philosopher, though he would do well to remember that these are human too, has to keep his eye on the laity. Even in Burma and Ceylon, which are the homes and fastnesses of Theravāda orthodoxy, the people are not seeking Nirvana, but a good rebirth, here or in heaven: they are concerned not at all with the difficult practices of meditation prescribed by Buddhaghosa, nor with the psychological analysis of Vasubandhu, nor must it be confessed are they greatly interested in the lofty ethical tenets of the Founder. Theirs is a Buddhism like that of the masses in the Far East, in that they pray for temporal blessings for themselves and their dear ones, whether living or dead, and dimly worship the Great Hero who in many lives has acquired merit for them and suffered for their salvation. In a word, most Buddhists are normal human beings, and the austere monastic ideal does not appeal to them.

To whom, then, will they listen? Not much to the monk, who usually confines himself to asking their support or to reciting passages of scripture which they do not understand, or to preaching to them of the simpler things of the lay ideal. They clearly do not listen very much to the foreign missionary in these days of acute nationalism; and even the foreigner dressed in the guise of a Buddhist monk leaves them cold. Only an Oriental saint, to whom Buddhism or Christianity means a life of power and selflessness, will compel their attention; only one, in a word, who 'brings them the water of life in an eastern vessel.' The phrase is that of Sadhu Sundar Singh, and of course one thinks of him at his great task of teaching an Indian Christianity, or of Toyshiko Kagawa at his heroic task of 'Human Architecture' in Japan. These two, young, ardent, devoted, Oriental Christians without denominational bias, appeal to Young Asia as prophets of the New Day. Mr. Kagawa has recently baptized thousands, and is the despair of the reactionary forces of militarism and imperialism. Sundar Singh has gone like a flame through India in his yellow robe of the ascetic. These men are thinkers and theologians as well as evangelists and builders. The Sadhu preaches a Christianity which he incarnates in a life of simplicity and unselfishness, and formulates in the phraseology of the *Bhagavad Gītā*. Mr. Kagawa, also embracing poverty, and living in the slums with his beloved people, preaches a Christianity which has affinities with the Buddhism of the *Lotus* Scripture. They hold up a beloved

[1] *Esquisse d'une Histoire de la Philosophie Indienne*; Paris: Paul Geuthner, 1923,

[2] Calcutta: Thacker, Spink & Co., 1924.

[3] R.A.S. Publication Fund, 1923.

Lord, who demands whole-hearted loyalty, but who offers to his devotees the gifts of peace and immortality and the Divine Presence which the masses of Hindus and Buddhists have so eagerly sought. All the words he uses are the familiar words of Hindu Bhakti, and Christianity is seen, at last, in India as in Japan, in Oriental dress.

It is rather tragic, then, to find the Christian Church in Ceylon, which is making no numerical progress, and indeed is slightly smaller than it was in 1871, coming to the conclusion, as its Report[1] says 'with impressive unanimity,' that 'Christian preaching in a Buddhist country cannot build on Buddhism and present Christianity as its crown.' To the findings of this devoted group of foreign missionaries and Ceylonese Christians we shall devote our next article. In the meantime let it be stated at once that their task in Ceylon, like that of the Church in Burma, is a peculiarly difficult one, and that among the Burmese also Christianity seems to make little progress.

II.

Some Practical Problems.

The Christian Council of Ceylon, which met this autumn, discussed the topic of this paper with great earnestness. Between fifty and sixty Christian leaders were present, and many of them belonged to the country. Some at any rate could claim to know Buddhism from within. Their findings therefore are of interest and of value. Among them are the following opinions:

1. That Buddhism, which for centuries has left God out of account, and which offers no real spiritual experience, has produced a state of mind which makes the acceptance of Christianity peculiarly difficult.

2. That among the main hindrances to the acceptance of Christianity by Buddhists are (*a*) lack of belief in a Supreme Deity, (*b*) the belief that Buddhism is the national religion, and the failure to grasp the fact that Christianity is capable of national expression.

3. That, owing to the agnostic outlook of Buddhism, such points of contact as there are, such as renunciation and ethical similarities, are necessarily superficial.

It was the opinion of the Conference also that converts gained a first impression of Christianity as a religion supplying something which they realized to be lacking in Buddhism. Forgiveness, prayer, and power to be good are instances given: and the Conference was of opinion that 'the Gospel of Jesus Christ is so absolutely different from anything in Buddhism that it should be presented directly, and as an entirely new message.'

In contrast to all this are the findings with respect to Hinduism: 'We should seek points of contact with the Hindu mind. Comparison of Hindu doctrine with Christian doctrine is generally not helpful, but without question the message of the Gospel should be adapted to the religious outlook of the people.'

In a word, we get the impression that Buddhism has made it much harder for a man to accept Christ than has Hinduism. With all its glaring faults, the uncleanness of many of its temples, its polytheism and polydemonism, its support of the abuses of the caste system, it seems that popular Hinduism has yet more vital points of contact with Christianity than Buddhism, which arose as a moral reform and a protest against these abuses. Yet before such a conclusion is fairly reached, there are many other questions which have to be answered. Are the Sinhalese, who are mostly Buddhists, more anti-foreign than the Hindus in Ceylon, who are mostly Tamils? Are the missionaries sure that this agnostic Buddhism which they describe is really that of the villagers? Have they fully distinguished between arguing about Buddhism and Christianity and preaching a Christianity which is indeed positive and unique and yet expresses itself in terms familiar and dear to their Buddhist hearers? One would at any rate hope that they have all read some of the books we have already discussed in this article. They would find especially valuable the brilliant little work entitled *Buddhism and Christianity*, by Dr. Estlin Carpenter,[2] who is almost unique in being equally distinguished as a scholar in both fields. Out of his great learning and deep sympathy Dr. Carpenter speaks, to remind us that the roots of these great religions go down deep into the common soil of human thought and experience. He quotes the great words of Professor Troeltsch, 'in our earthly experience the divine Life is not One but Many. But to discover the One in the Many is the special task of love.' Dr. Carpenter shows us, in fact, in many a brilliant and detailed summary, how

[1] Findings of the Christian Council Conference, Ceylon, September 1924.

[2] Hodder & Stoughton, 1923.

the two great religions, differing as they often do, are yet expressions of human need; and the missionary in Burma and Ceylon continually needs to remind himself that the Buddhism, even of the monks, is part of a greater Buddhism which has developed in other lands along lines strangely similar to those of Christianity. If Buddhists of the more negative type were won in large numbers to the doctrine of salvation by faith in a personal Saviour, they may be again so won. But to win them will need a prophet of their own people who to their agnosticism, if they have it, will offer the glowing and radiant certainty of a first-hand experience like that of Sundar Singh and Kagawa, and who will know how to express the hidden life of the soul in a theological form which is not a reproduction of the Hebrew-Roman-Greek-Teutonic Christianity which we have introduced, but which is of the soil, and which has its roots in the past religious experience of the race. The central task of the missionary body is to win and train such a native leader, and then to give him a free hand. Mr. Kagawa was won to Christ because of the brotherly love of a missionary family, and Sadhu Sundar Singh because of the devoted life of another missionary. The only mistake which is really unpardonable in the missionary of to-day is to seek to do the work of evangelism himself. This mistake the great pioneers, Carey in India and Morrison in China, refused to make. Have we fallen from grace? Those missionaries who are building up training colonies like that of Mr. Gibson in Ceylon, or that of the American Baptists in Burma, deserve the support of the whole Church: and out of them it may be that the great national leaders so urgently needed in these countries will arise. In the meantime a thorough sympathetic and intimate study of the older religions of Asia is of vital importance. As Sundar Singh knows the *Gītā*, and Kagawa the great Buddhist books, so must the future leaders of Christianity in Ceylon and Burma be steeped in the Buddhist heritage of these countries. Negative as it may seem now, Buddhism has after all been the great civilizing influence in these lands, and I am not sure that to a sympathetic eye it will not yet reveal itself as more positive and more capable of meeting religious needs than the findings of the Christian Council suggest. The task it confesses of producing a Christianity 'that shall not seem exotic has yet to be solved.' It is a very great and inspiring task, and those who are working at it deserve our respect, our support, and our prayers.

Their task is of such vital importance that constructive criticism is always welcome to them. Most of them will be asking themselves if their training colleges for Oriental Christians are in any sufficient sense union enterprises. They will not wish to go on asking the Buddhists of Ceylon, with their strong sense of nationalism, to become Church of England Christians: their hearts and minds go out to the Chinese who objected to being labelled a 'Dutch Reformed American Chinese Christian.' The objection is so real that no effort should be spared in releasing a strong man from each mission to do this indispensable work in a united training college in each field.

The missionary bodies again must go back to the giant pioneers Carey, Morrison, Judson, Gogerly, who realized the vast importance of Christian literature. To this the Report calls attention. Very modestly it urges the early provision of 'a special missionary for literary work.' Surely a group is needed, foreigners of high training and Asiatic leaders of proved ability, to work out together the Christian apologetic, and the many forms of literature needed by the young Church. Conference after conference calls attention to this need, and every other interest is allowed in practice to come first. Perhaps it would not be amiss to make it widely known that there are research fellowships for missionaries on furlough at Union Theological College in New York, and a fellowship in literature for an Oriental at the Pacific School of Religion, Berkeley, California. To produce worth-while books needs a studious atmosphere, the contact of other minds with similar interests, and a library such as is not often available to the man on the spot with many duties crowding upon him.