

not immediately, with their eloquence, assault the strongholds of Satan and teach or preach to the "natives" in their own "uncouth" tongue.

On the contrary, and in reality (as even the seasoned veteran missionary will tell you), it is a kind provision of Providence that forbids the Yankee or the Scotsman to assault at once, with devastation, the emotional and intellectual furniture in the soul of the Japanese or the Hindu. Rare is the man or the woman who can be trusted in the picked army of the Captain of our salvation to carry the heavenly treasure without also the earthen vessel. It is not time to break the pitcher, and let the lamp shine, until thorough drill and preparation reveal the situation and the supreme moment. In the end, he is the most successful missionary who knows how his hearers think and feel. We heartily believe that those theological seminaries which found chairs of Comparative Religion, and put in them men who have a vital as well as an academic interest in their subject, will, other things considered, send forth the most successful missionaries.

We ought to teach Comparative Religion, because this science is Christianity's own child; it is of herself, and has come out of her own body. There are sciences which have no necessary relation to Christian faith or ritual. There are others which, perhaps, could only have grown up in Christian lands, which have no absolutely necessary relation to Christ's religion; but the science of Comparative Religion knows no other parents than Christ and the Church. It was Christian scholars, largely missionaries obeying the direct command of Jesus, who collected the material, formulated the methods, and called into being this grandest of the growing sciences. We do not exaggerate, nor deal in unmeaning superlatives. Some devout men and earnest thinkers believe that the teacher who knows but one religion knows none. Certainly he who ignores the ways of the Spirit and the Providence of God in the nations beyond Christendom, goes against the spirit of both the Old and the New Testament.

So far as we know, there is no theological seminary in the United States which has yet founded a full chair of Comparative Religion, though there are professorships in six universities—Yale, Cornell, the University of the City of New York, Boston, Brown, and the University of Chicago. Special courses of lectures have also been given at Harvard and the University of Pennsylvania. Beginnings have also been made at Princeton, Union, and Bangor Theological Seminaries. The time seems now approaching when, in accordance with the need of the times, our theological seminaries should provide for permanent instruction in this discipline. A vast mass of missionary biography, description, translation, and general literature has already been accumulated. The library of "The Sacred Books of the East," edited by Max Müller, has reached its fortieth volume, and others are to come. In the various Asiatic and Oriental societies, there is a rich collection of monographs upon which to base induction. Already in several of