

We pass over what is past and turn to the needs of the present. Is it not true, that there is a real demand that our theological seminaries should be teaching something about religion in its broadest sense, as well as about religions? Among the multiplying "ologies" in our day, should not the oldest of all the phenomena of human history be collected, classified, and made into a science? Should not the term "hierology"* be extended out from mere reference to or association with Egyptian writings and inscriptions, and in our speech and to our minds suggest the science of things sacred? Is it not a fair subject of inquiry, whether the attitude of exclusiveness as represented by the Primate of Canterbury is inherently different from that of the propagators of Islam? They offered but one alternative to the similar in the Koran. The alleged burner of the library of Alexandria considered the absolute all of "the treasures of wisdom and knowledge" to be hidden in the Mohammed's monograph. Is such an example like that of Paul, who certainly made himself familiar with the molds of thought in the minds of those whom he addressed? Every one of his epistles shows that the Apostle to the nations was familiar with non-Christian systems of religion. His diction sparkles with immediate and remote allusions to the molds of thought of his readers as well as to their habits, manners, and customs.

The writer has enjoyed four years of actual experience of life on a great mission-field in an Asiatic country, and nearly twenty-five years of fairly close acquaintance with missionaries both green and seasoned. He has studied their methods, failures, triumphs, and varying measures of success. To his mind, the need of theological students receiving instruction in the science of comparative religion is imperative. Acquaintance with intellectual movements in non-Christian countries, with the state of public opinion in the chosen mission-field, and with the methods of thought and emotional habits of his hearers, will greatly increase the immediate usefulness of the missionary. In the end, it will mean vast economy of intellectual and spiritual force. The waste of missionary health, strength, and life is something appalling to consider, but the waste of time and efforts is even greater. To secure harmony with one's environment and wise expenditure of effort is as worthy of consideration as hygiene.

To-day, as shown by the Students' Volunteer Movement, and especially in their recent convention at Detroit, there are thousands of consecrated young men and women who wish to be heralds of Christ. Doubtless many, if not most of them, would like to go immediately to their work, and speak at once to their brethren out of Christ face to face. Like the Christians who stay at home, they bewail the long time that must be spent in mastery of a strange language. They look on it, perhaps, as a mysterious dispensation of Providence that they can-

* After writing this sentence, we turned to the Standard Dictionary, and were glad to find this definition given, "The scientific study and comparison of religions."