

and, by being forewarned, be forearmed. The indiscriminate willingness to go anywhere, as ordered, is good as illustrating discipline, whether Jesuit, Protestant, or Christian. Yet even Celtic savages against Romans, as well as Peruvians against Spaniards, and Coreans against United States marines and Dahlgren howitzers, learn by bitter experience that rushing *en masse* on the enemy is the wrong way to fight. Discipline is better than brute strength. Consecrated wisdom is better than consecrated enthusiasm. To know something about the enemy and to learn from him is the axiom of the bravest, wisest, and the most successful generals. Hence some acquaintance with the philosophy of non-Christian religions is wise as well as instantly and permanently valuable. Serious consideration of the question as to the particular field to be chosen is becoming, and may save *lifelong mistakes*. One need not—must not—be too fastidious. Selfishness has no place here. We argue the question simply on that same principle of adaptation which, under the dictates both of common-sense and of the Word of God, we use at home. The many-sided man of ability may offer himself to be sent to any field. The average man, counting his talents rather than consulting his pleasure, had better choose his field.

Some knowledge of the philosophy of religions will enable the young missionary to enter upon his work with the greatest of all Christian graces—charity. It will fill him with sympathy. It will enable him to do what all great orators, preachers, and those who influence men by their words, consider a prime necessity—to find quickly the common ground on which he, the alien teacher, and his possibly hostile auditor can stand. It will enable him to enlarge that ground. It will equip him to disarm native prejudices and mistakes. Naturally, men see differently; they insult each other ignorantly without intending to do so. The true Christian who knows what a precious thing religion is will be slow to call any religion "false." As Doctor James Legge, the veteran missionary to China (who baptized six hundred Chinese converts, besides translating Confucius) says: "The more that a man possesses the Christian spirit and is governed by Christian principle, the more anxious will he be to do justice to every other system of religion, and to hold his own without taint or fetter of bigotry." He will not lightly touch upon his brother's symbols of faith or methods of worship.

Unlike the infidel who wantonly destroys Christian faith, he will not lightly make jest or caricature of his Buddhist or Hindu brother's religion. Like his Master, he will not "come to destroy, but to fulfil."

He will be able also to correct misunderstandings of Christian truth or symbols. We remember once, while walking along a street in Tokio, seeing what we supposed to be the Christian monogram I. H. S. stenciled on the curtains of a Japanese tobacco-shop. Out of