

parative Religion embraces three spheres. First, the Historical Study of Religions, or the investigation into the history of the various types of religious life and thought which have appeared in all religions of the world and among all classes of men, from the lowest to the highest. This is the fundamental study, the study of religious facts, their historical growth and relationships. Upon this as a basis must be built up all further investigations. Second, the Philosophy of Religion. This is the interpretation of the phenomena in the light of philosophical laws. Here are included both the organization of these facts from the psychological point of view or the psychology of religion, and the postulating of the fundamental metaphysical presuppositions on which religious thinking rests, or the inferences from facts as to the fundamental truths which underlie all religion. Third, Comparative Theology, or the comparison of religious phenomena. This is in a sense the highest achievement of the study of religion, since it endeavors to reach, from the broadest kind of induction, the highest and most universal forms of religious thought. Each of these three lines of investigation, important in itself and a field for the activities of a multitude of the strongest minds, offers most useful material for the missionary student in his preparation for his work.

First, it is necessary that the student prepare himself in the knowledge of the religion of the particular people to whom he is to go; and the more minute the information he can obtain, the more deeply he can bury himself in the intricacies of this religion, so much the more successful he is likely to be in his practical endeavor. There are two points of view from which the missionary may work. He may regard the religion of these peoples as utterly and totally false and of the devil. His duty must therefore be to oppose and to destroy it, root and branch. He is, therefore, a warrior armed for destruction. Very well. To know one's opponent thoroughly is the very best preparation for overthrowing him. If these religions are to be uprooted, we must know how deep the roots go and how wide their ramifications. On the other hand, if we believe that all religions have something of God in them, and that we are to lift the believers in these false religions up from something which is imperfect, then surely one must needs know in what the imperfections consist; one must know what are the divine elements in these religions to which to attach, on which to build, the new structure of the clearer and fuller divine revelation. We are not now discussing the truth or the falsity of these theories. It is clearly evident that on either theory a knowledge of the history of religion is indispensable to the best preparation of the missionary.

Second, the philosophical study of religion is not without its importance on the mission field. The student of religion realizes as no other the real-