

thing like truth, and thus obtain what we call facts. These facts, properly classified and related, will inform us as to the story of the man whom we hope to convert, and of his religion, which we expect to change. Thus shall we have the raw material for the making of the philosophy of that religion. Certainly those religions which are older and much more widespread than Christianity, as well as that faith which displaced Christianity over large portions of Asia, Africa, and Europe, and even now possesses its ancestral home, birthplace, and cradle, deserve our respect and examination.

II. The philosophy of religion must next be constructed out of the facts of history. This, when properly expressed, focalizes—gives us the face and features of—the whole body in short space; enables us at a glance to take in the whole. It shortens labor and enlarges time, by enabling us from a bone to construct the whole beast, from a petal to know the whole flower. By a sufficiently wide induction of facts and the application of right methods, we can know the philosophy of any one religion. If we know one religion thoroughly, we are the better prepared to study both the history and the philosophy of other religions.

For our own part, we cannot understand the entire propriety of the would-be missionary who offers to “go wherever the Lord [as represented by the society] sends him”—to Bechuanaland, to Kiōto, or to Arcot. Judging from actual living examples, we doubt the full wisdom of such an offer. We would not be mistaken. We can understand thoroughly the consecration, the unselfishness, the *abandon* of faith. These traits we admire, and we believe that with such a spirit God is well pleased. If this were all, it would be unlovely, or even wicked, to criticize or complain.

Nevertheless, we write as a pastor, part of whose business it is to collect missionary money and to keep alive enthusiasm in givers. There is more to be considered than one's own consecration. We are to remember how costly is missionary work, and how short and uncertain is human life, and we are bound in this warfare of Christ to make the most of ourselves as good soldiers. If we study the principle of adaptation of the preacher to his pulpit, and the man to his duty at home, how much more in the difficult and delicate work of the foreign missionary ought we to think and hesitate before putting “the round peg into the square hole”? War is a science; why should not the saving of men's souls be made scientific, wisely economical? No army on earth more than the German abhors waste and practices rigid economy. Surely, if we study the lives of the Apostles, we can see how each one was fitted both by his gifts and limitations for his special work. He who commanded the disciples to “gather up the fragments, that nothing be lost,” does not wish us to waste either time or life.

The would-be missionary should know his field, study it carefully,