

and momentum of this impact. "For this purpose was the Son of God manifested that He might destroy the works of the devil."

When it was proposed in Berlin to found a chair of comparative religions, Harnack, the theologian and church historian, gave three reasons why such a chair has no place in a great university. The first reason he gave in these words: "There is only one religion which was revealed from God. All the other so-called religions are the inventions of men. One has come down from heaven; the others are of the earth, earthy. One is a divine revelation from the Creator of the universe; and all the others may be classified as mere moral philosophies." Now, whether or no we join with Harnack and Theodore Parker in stating our belief, we cannot believe in Christian missions unless we believe that the Christian religion and non-Christian religions are two distinct conceptions, which cannot avoid impinging the one upon the other. Christianity is distinct from the non-Christian philosophies and the non-Christian religions in its origin. It is distinct in its character. It is entirely distinct in its effect. So much is there in Buddhism that resembles Christianity, that the early Jesuits thought it the devil's imitation of Christianity. But in spite of all the world-movements toward civilization, in spite of the changes, in spite of the fact that "the morning light is breaking and the darkness disappears" through Africa and Asia, these non-Christian religions in their nature and character and effect