

some inquiries regarding the alleged alarming progress of Mohammedanism, and can confidently say it is not making any appreciable progress in the Punjab. Isolated instances occur here and there where Hindues become Mohammedans, but when they are inquired into, it is generally found that their causes are not the intrinsic merits of Moslem faith, but such as would effectually bar the way into the Church of Christ. Such conversions are generally traceable to depraved motives or domestic quarrels. But even supposing some Hindues were becoming Mohammedans it need be no great matter of surprise. The Moslem faith and practice present a very wide gate and a very broad way to all. They are not required to understand or even acknowledge any philosophy or metaphysics, but simply repeat the Kalima "There is but one God and Mohammed is His Prophet." The convert need not thus be burdened with overmuch theology, neither need his sinful ways be at all interfered with. To the licentious, the proud, the cruel, the revengeful the Moulvie can offer the strongest inducements, both in this world and that which is to come, to embrace Islamism. In its better aspects, too, it offers an easy refuge to the Hindu bewildered with his own incomprehensibles or with the claims of his thirty-three million deities without requiring him to deny himself and die daily unto the world. Besides in India Mohammedanism has been largely Hinduised. The hero-worship of the Shiah commends itself to Hindu prejudices. The avatars of Vishnu in Rama and Kua and the Hindu dreamer's hope of eternal rest at Nirvana, find their affinities among the Sufi spiritualisers of the Koran in their incarnations of the Supreme Spirit in Hasan and Husain and in their metaphysical theories regarding the soul's progress from stage to stage towards perfect knowledge and final absorption in the Supreme Spirit. Not is the Hin-

du, on becoming a Mohammedan, required to renounce the pride of caste distinction, but merely exchange it for another. Mohammedans in India pride themselves on their caste, and preserve it as carefully as most Hindues. Hinduism has largely influenced Mohammedanism. The days of Mussulman propagandism in India has gone by. For eight centuries the Mohammedan propagandist could go to his Hindu brother with a piece of beef in one hand and a sword in the other and compel him to choose between the two alternatives. The days of the power of the sword and the grinding tax still live in story in every Hindu dwelling, and Mohammedanism does not commend itself to Hindu affection and sympathies or even to the Hindu intellect. Christianity seems to have little to fear from Mohammedanism so far as Hindus are concerned.

Why, then, is Christianity not gathering the people of India more quickly into its fold? Are its missionaries as suggested "trying to force on the converts too much of the Western forms of Christianity, and to imbue them with too much of their own creation from Greek philosophy, Roman law, and from that metaphysics which "is not understandable"? I can confidently assert that this is not the case in the Punjab, and this is probably a reason why our faith does not command among our Indian brethren an outward following more speedily. We preach to them "Christ crucified" and this to the vast masses of people seeking salvation through their own merits is a stumbling block and "to the wise of this world" foolishness. The Hindus are a wisdom-seeking people and were we to offer them speculative philosophy and unfathomable metaphysics, they would be more ready to listen to us and follow us. Witness the wonderful success and popularity of American Theosophists in Ceylon. Their late progress through the island has been one triumphal march. If this be the only object of the Church