

but tells us that it has in it the Eternity of a universal hope—the immortality of a boundless love, an indestructible element of faith in final good and the proudest assertion ever made of human freedom. Can we ignore? Can we afford to remain in ignorance of a faith for which such things are claimed by such a man?

There are two articles in the last number of the "Nineteenth Century" which may well make us think, which furnish food for serious and solemn reflection and which clearly demonstrate the necessity laid upon our ministers and missionaries to study other creeds besides their own if they are to be properly armed for the ministry of Christ either at home or abroad. The one article is by a Moslem Justice Ameer Ali, written in clear forcible language and withal in judicial temperate tone. The other article is by Max Miller whose contributions to knowledge have laid the world under a deep debt of gratitude. The reading and the influence of these articles are not confined to a small select literary or philosophical or theological circle, they are not only written for, nor are they only read by, the few. They appear in a popular magazine which is in the hands of many in all our different congregations—they are not confined to the land or the language of their publication, but are read and eagerly read in the original and in translation by hundreds amongst

those whom we are seeking in India to convert to our Christian faith. Ameer Ali is complaining of an article which appeared in the Quarterly, another popular and widely read magazine, and which he assures us has created a feeling of intense bitterness amongst a section, a large section of Her Majesty's loyal subjects, a feeling of intense bitterness wherever Moslems speak and study the English tongue, and there is ready apology for the complaint. The article complained of is written in the old haughty, dogmatic, infallible strain. Everything Christian is extravagantly lauded, everything not Christian is belittled and condemned. All progress material, intellectual, moral, spiritual is contemninous with Christianity.

This Ameer Ali challenges, and claims progress, and high morality for Islam, and in his challenge makes a severe criticism on Christianity on the spirit it has again and again manifested, on the fruits it has again and again produced, challenges comparison with Buddhism or Islamism and asserts, and the assertion has much truth in it, that there are Buddhists and Islamites, strong defenders of their respective creeds, and in their personal life and character, noble exponents of their faith, who deserve far other treatment than simply to be ignored or contemptuously set aside. These men are familiar with all our Scriptures—do not fear to read them, whilst there are Christian advocates