

of missionary faith. Let us take the tone of victory in every statement we make regarding even what are the disappointing features of Moslem development.

Some writers on Christian ethics have sought to prove that the very truth of Christianity rendered it of necessity the most intolerant of religions. They have pointed out the uncompromising nature of the struggle between Apostolic Christianity and the heathen faiths of the Roman world. For the follower of Christ there could be no question of compromise between the true and the false; there was no middle ground; either a man was a believer or an unbeliever; there was no fellowship between light and darkness. To die was better than to admit the least degree of divine efficacy in heathen deities or ceremonies. This theory of Christian intolerance of the false comes so near to expressing the Christian position that it has partially misled hosts of noble witnesses to gospel truth. As an abstract statement, it is incontestable that truth is intolerant of falsehood. But the spirit of Christianity cannot be set forth in abstract propositions. The Gospel demands first of all that human nature shall be awakened, that it shall enter actively into right relations with all life, from the highest life—the perfect life of the Father—to the poorest life, it may be that of our humblest neighbour. Whole-hearted faith in Jesus Christ places a man in right relation to God, to himself, to his fellow men. Wherever men's nature is stirred to seek better things; to create social or national ideals; to enter upon a new career of moral self-expression—in such an aim, the Christian faith acknowledges a kinship with itself. In degenerate Rome there was but slight basis for any such kinship of spirit. Public life was in the chains of a system which produced moral death. All the spiritual force of primitive Christianity was poured forth in protest against the moral death represented by the corrupt