

ly to small groups of Mohammedans, two, three, or five in a shop or a private house. Let no one despise small audiences, for we have many biblical examples for our encouragement. The listener may receive seed into the very best heart soil, and it is impossible to foretell results.

It is among Mohammedans as it is in other lands, and human character shows the same general traits. Direct controversial attacks rarely accomplish much good, yet they may be a powerful means of religious education. The apparent alternation of victory and defeat may prove the express medium for a teaching that is divine. A single case may exemplify this: The book called "Mizan-ul-hak" (Balance of Truth), which was an elaborate discussion and comparison of Christianity and Islam; it was a fearless and a noble book, calculated to convince or else to enrage the reader. If the question be asked: "How much good did that book accomplish?" we can only say on general principles that it *must* have been in many souls the beginning of honest religious thinking. It was to some weary hearts a distinct lightening of the burden, if not complete relief. We shall never know with mathematical precision just how much good each tract has done, but we have a firm confidence that He who bids the laborers toil in His vineyard will follow up their efforts with His blessing.

In those lands where Islam prevails there are peculiar obstacles to be surmounted; but it is a battle worthy of the effort, and there will be a triumph in which all Christendom may rejoice. Think of a government so sensitive as to prohibit the use of the word "union," even to speak of the union of two rivers; a government so abnormally cautious as to interdict the use of the word "star" because the Sultan spends a part of his time in the "Star Kiosk;" think of a ruler who claims to be "always victorious" in his official documents, and combine with this picture the notion of a complete and final victory like the revolution in the days of Constantine the Great!

Many of the tenets taught in the mosque are only the truths of Scripture dislocated and transposed. Let the points of revealed religion be stated afresh, let the sacred edifice be built up plumb, let the souls of men enter into the one only vital union with God, and then it will appear to Arab, Turk, and Christian alike that there is a treasure of lofty enthusiasm, not yet spent, waiting for the day of the right hand of the Most High. Nothing but victory can justify the battle, and nothing but a second Pentecost can make holy or justify this modern Babel of the great Moslem cities.

THE ATTITUDE OF THE MOSLEM MIND TOWARD CHRISTIANITY.

A previous question may at once suggest itself whether there is any unitary attitude of the Moslems with regard to Christianity. This singular faith embraces many nations in Asia and Africa. They are different