

Christ's atonement to the salvation of the soul. Where Christ is known and recognized we have no margin of hope outside of a full and conscious acceptance of Him. In proportion as God has left the souls of men in ignorance and darkness about Christ, in that proportion may we enlarge the margin of hope that His infinite mercy will find the way to respond to conscious penitence and humble trust by freely granting and applying the boundless merits of Christ's sacrifice to a soul truly seeking after Him. We understand the Bible to teach that all opportunity of accepting the gospel is limited to life this side of the grave, and that there is no probation or renewed opportunity beyond our earthly existence. It is also clearly taught in the Bible that salvation is not of works nor of external adherence to any sect. The Jew was not saved because he was a Jew. The Christian is not saved because he is a Christian. The Moslem, of course, cannot be saved because he is a Moslem. All who may be saved outside of formal and visible connection with Christianity, will be saved because of a real and invisible connection with Christ. They will have obtained consciously, or unconsciously, by the aid of God's Spirit, that attitude of humility and trust toward God which will make it consistent with His character and in harmony with His wisdom and goodness to impart to their souls the free gift of pardon through Christ's merits, and apply to them in the gladness of His love the benefits of Christ's death. It is in any case salvation by gift, received from God's mercy, and based upon Christ's atonement, and not by works or by reason of human merit. We claim, therefore, that the Mohammedan, as such, needs the knowledge of Christ, and can only be saved through Christ. He needs to be taught Christianity and brought into the light of Bible truth. He needs to recognize the dangerous errors of his religion and turn to Christianity as the true light from heaven. He needs to take a radically different and essentially new attitude towards Christ. He needs spiritual regeneration and moral reformation. In one word, he needs the gospel. He needs all its lessons, and all its help, and all its inspiration. Here we rest the question of duty. If any class of men need the gospel, to them it should be given, and it is our mission in the world as Christians to do this.

Let us turn now to consider the special difficulties of mission work among Moslems. That there are serious and formidable difficulties is not simply the verdict of the literary student or the historical theologian, but it is a matter of experience. All missionaries in Moslem communities recognize this, and there is hardly a problem in the whole range of mission service which is a severer tax upon faith and courage and wisdom than that involved in the effort to win converts to Christianity from Islam. It is necessary to a full understanding of this phase of our subject that we should secure if possible an inside view of the strength and resources of the Mohammedan faith. Let us en-