

toward himself, while we always *push* a saw, and file the teeth accordingly, to give a set away from the handle. Innumerable such points of difference exist and render Christian work in Moslem cities extremely difficult. Barbarous races may very quickly learn to look up to the missionary as the representative of a culture unquestionably superior. But the Moslem has no idea of that sort. He despises the Christian religion as the acme of all that is absurd, and in his unitarian scheme of doctrine he challenges the highest intellectual qualities of the missionary. To convince a sincere Mohammedan that Jesus is the Saviour of all mankind is at once both an intellectual and a spiritual victory. We have a strong confidence in the truth and dignity of the Christian religion; ought we, then, to shrink from the stoutest foe? Nay, is not the very power and vitality of this great system in itself a challenge? The Mohammedans cherish many notions which we cordially approve; they recognize the supreme importance of many tenets which we hold. For example, they fully understand that piety or sanctity is entirely independent of external well-being. The most wretched-looking beggar in the streets may be *holy*. I have often seen pashas of Cabinet rank, in the streets of Constantinople, making the courteous salaam to a decrepit fakir or religious mendicant. Why do they do this? Aside from all question of popular effect, there is a genuine regard for a true, inner, spiritual life. Neither Arabs nor Turks are savages, and whatever faults or vices they may have, they cherish an unfaltering faith in religion as a living reality and a potent factor in life. On the other hand, they are sluggish in many ways, and it is not easy to make them see the value of that which is intangible. Sir Austin Layard toiled long with one of the pashas to interest him in astronomy. He gave glowing accounts of sun, moon, and stars, and especially he described the comets, with their strange mystery. When he paused at last, the pasha said: "Well, you say that the comet comes near and then goes away again." "Yes, I said that," replied the Englishman. "Very well," retorted the pasha, "let it go!" Consider the difficulty of any effort to make such men see with the eyes of the Spirit. A sad, heavy-hearted materialism rules their lives, and too often they sullenly reject the offer of Him who speaks from heaven. Even in such a case the soul may be reached by means of the Scriptures when oral appeals have been fruitless. The Bible has been translated and published in pure idiomatic Arabic and Turkish, and so the gates of the New Jerusalem are opened to a multitude. Few persons in a Christian land realize what a task it is to prepare a new version of the Scriptures. It is not enough to be pretty near the truth—the meaning must be exact. This is especially difficult in the Turkish language, where the structure of sentences is totally unlike anything in European languages. But this victory has been won at last, and we have the entire Bible in a version which can be understood by the most humble, yet one at which no native scholar would be displeased in point of style or idioms. The missionary can now press forward his work in those