

reason. He brought the scattered rays to the burning point in his doctrine of "one God," but the result was God *and* Mohammed—not the divine truth revealed in its true setting by the inspired guidance of the Enlightening Spirit, but distorted by the unguided presumption of the human medium.

VI. Islam comes into conflict with the doctrinal teachings of Christianity *just at those points where reason has its best vantage ground in opposition to faith.* The doctrines which Islam most strenuously opposes and repudiates in Christianity are confessedly the most profound mysteries of the faith. They are the great problems over which Christianity herself has ever pondered with amazement and awe and with reference to which there has been the keenest discussion and the largest reserve, even within the ranks of professed believers. The Incarnation, the Divinity of Christ, the Trinity, are all stumbling blocks to the Moslem and are looked upon rather in the light of ridiculous enigmas than sober truths. The doctrine of the Cross, the whole conception of atonement, is to his mind a needless vagary. Divine mercy, in his view, is ample enough and can act freely and promptly in the case of all Moslems without the mysterious mediation of a vicarious sacrifice. That the Incarnate Christ should die upon the cross as a sacrifice for the sins of men is to his mind an absurdity which borders upon blasphemy. It is in vain you attempt to solve these mysteries by a refined theory of Christ's exalted personality with its two natures in one person. It is to his mind simply unfathomable, and he dismisses the whole subject of Christ's unique position and work as taught in the Bible with a feeling of impatience as only one of many Christian superstitions. We think it was John Bunyan who once said when he saw a criminal led to execution: "There, but for the grace of God, goes John Bunyan." As we think of this attitude of the Moslem towards the mysteries of the Christian faith, and measure the capacity of our own unaided reason to deal with such themes as these, who of us is not ready to exclaim: "This is probably just the attitude which my own darkened and finite reason would take were it not for the guidance of God's revealed Word?" These mysteries of the Trinity, of God in the flesh, and of Christ upon the Cross are the most amazing revelations of the Infinite to the finite mind, and it is only as faith aids and supports reason that they will be trustfully, joyfully and gratefully received. The Moslem objects also to Christian morality, and regards it as an impracticable ideal which he never found exemplified in all the Christianity he ever knew anything about. Unfortunately, the ethical standards and the constant practice of a large part of the Christian laity and the Christian priesthood of all ranks in the Orient is a sad confirmation of his theory that Christianity is a shabby piece of hypocrisy—impossible in doctrine and in practice a shallow sham.