

bloodshed. To be sure, we must recognize in this connection the difference between the conservatism of civilization and the fanaticism of Eastern devotees; yet the fact remains that there is a public and prevailing respect for the name of Mohammed in the Moslem world which indicates the commanding power of his personality among his followers.

V. Islam proposes *easy terms of salvation and easy dealings with sin, and is full of large license and attractive promise to the lower sensuous nature*. The shibboleth of "No God but God" is the password to the skies. Salvation is simply the provision of mercy on God's part for all true Moslems. It is mercy shown because of works done and as a reward for loyalty. If that loyalty is crowned by martyrdom, then martyrdom in its turn is crowned by exceptional rewards. Holiness as an element of God's character and man's religious life is a very vague and shadowy matter to the Moslem, and the same may be said of his view of the nature of sin. This is, however, quite consistent with the fact that Islam for conscience sake insists on many of the great truths of religion such as faith and prayer, God's absolute sovereignty, man's moral accountability, a coming judgment, and a future state both of happiness and retribution, and meanwhile maintains a formal but very indifferent ethical and religious code which it strives to enforce. It is true, nevertheless, that regeneration and moral reformation—the becoming of a "new creature," as the Scriptures express it, is not a doctrine or a practical outcome of the Moslem religion. Regeneration is not a password to the Mohammedan heaven. "Ye must be born again" is not an essential of his creed. Transformation of character is to him simply a metaphysical fiction, and legal justification by the merits of Christ is an absurdity. Hawthorne's charming literary fiction of a celestial railway is a suggestive illustration of the Moslem theory of salvation. Every good Mohammedan has a perpetual free pass over that line which not only secures to him personally a safe transportation to Paradise, but provides for him upon his arrival there so luxuriously that he can leave all the cumbersome baggage of his earthly harem behind him and begin his celestial housekeeping with an entirely new outfit.

We express no astonishment that Mohammed did not teach these high mysteries of religion, nor do we charge him with any deliberate purpose to deceive and play the part of an imposter; we simply point to the absence of these unique and essential features of revealed truth as an evidence that his scheme of religion, and his method of salvation, are merely human conceptions, and that his soul was not taught of God in the things of the kingdom. The light which shone around him was a broken and dimmed reflection of divine revelation, which he proceeded to focus as best he could with the lens of human