

of the subject, Christians or rayahs. It has declared them under the protection of law and their persons and properties safe. Their testimony in court is not to be taken against a Moslem, but Christians and Jews may testify in cases among themselves. No Christian expects justice in a Moslem court. If he has money, however, he may buy justice—or injustice; if he has not he will suffer the will of his adversaries. The general feeling of Moslems toward rayahs is one of indifference, or pity, or contempt, and if anything happens to inflame them it is one of hatred.

There are things continually occurring before the eyes of the Moslems which provoke these feelings. The religious honor paid to relics and pictures and the worship of the transubstantiated bread in the sacrament always stir the indignation of the Moslems, and the term "poot-perest" (idolater) is a common one of insult and opprobrium to a rayah Christian.

But while Moslems may curse Christians, they may not blaspheme the name of Christ. Hazareti Isa, the adorable Jesus, is the name given Him. It is easy to see that a pure Christianity pervading the Turkish Empire would abolish one of the very strong defences of Islam. Often the Turks have shown special favor to Protestants because they were free from all idolatrous forms in worship.

We pass to a third point—the literary attitude of Islam toward Christianity. This has been one of great reserve. The Moslem authors have written chiefly of their own history, and they have issued numerous commentaries upon laws, customs, and traditions. When anything like argument against Christianity has been attempted it has been uniformly against a false Christianity and against doctrines like those of transubstantiation, auricular confession, and priestly absolution, all which are condemned by reason. As there is no freedom of discussion, and the deluded Moslem never hears the other side, there is a stupid conviction that no answer can be given.

But there are some thoughtful men among the Moslems who know better, and who feel that there are strong points in Christianity and weak points in Islam which have not been duly considered. Missionaries occasionally meet with men who show that they have attentively studied the New Testament and have seen clearly how far the Oriental churches have departed therefrom. The fact that the New Testament in Turkish and Arabic is purchased as never before, proves a curiosity, at least, to get a new estimate of the Christian doctrine.

A fourth point to be considered is the diplomatic estimate of Christianity. We mean by this that which has come through the diplomatic relations of the Moslems with Christian governments.

Few influences have tended so directly to degrade Christianity in the view of the leading men of the Ottoman Empire as the Christian diplomacy of Europe. England, Russia, Germany, Austria, France, Italy, Spain, Holland have magnificent embassies at Constantinople, with counsellors, secretaries, interpreters, and attachés. Each embassy is a princely court.