

assumptions of the Oriental priesthood. This was, and is still, an element of weakness to Christianity and of strength to Islam. It reduces the spiritual energy and convincing power of Christianity to a minimum. and gives to Islam a vigor and assurance and a direct hold upon the religious nature which it could not have had in the presence of a purer form of Christianity. Could Islam have subdued a Christianity filled with the spiritual power of the Reformation? Could it gain its historic victories over the form of Christianity found in our American churches? Most assuredly not! The power of a living Christ is more than a match for Islam in any age of the world and among any class of people. There is no hope that the Moslem will ever be converted to Christianity as we see it in the Greek and Papal churches of the Orient. There is an ever brightening hope that a purer and more spiritual form of Christianity may carry conviction. We are sure, in fact, that God will never use any other agency than the gospel in its purity as an instrument for the conversion of the Moslem world. It is with this conviction that Protestant missions in the Orient have been laboring ever since their entrance into the field to establish a pure Christianity in the East, that a regenerated Christianity may be ready to carry conviction to hearts hitherto shut and barred against the entrance of the truth. It will be an immense gain to Christianity as a religion, in the eyes of the Moslem, not to be encumbered with the odium of image and picture worship as we see it in the Oriental churches. It is at present a part of a Moslem's religion to despise every form of Christianity with which he has come in contact. It is only as he becomes familiar with Protestant forms of worship and thought and life that he begins to realize that there is not necessarily an idolatrous element and a human priesthood associated with it.

IV. Islam has all the advantage which there is in *the magnetic power of personal leadership*. Christianity has Christ. Islam has Mohammed. Such a comparison may startle and half offend Christian sensibilities, but it may be unwelcome to the Moslem for a reason precisely opposite. Mohammed is regarded as an inspired man and a divinely sent prophet and the supreme historical personality in the religion he founded. There is a magnetic charm about the prophet of Islam which thrills the whole Moslem world. They believe in him and are ready at any sacrifice to uphold the honor of his name. Would that the nominal Christian world—we do not refer here to the inner circle of Christ's loving followers—were as visibly and unreservedly loyal to the honor and dignity of Christ's name as Islam is to that of her prophet. Imagine the city of New York thrown into a state of dangerous excitement because some one down at the Battery had cursed the name of Jesus Christ. In any Eastern city where Moslems reside the improper or contemptuous use of the name of Mohammed in public would produce an uproar and possibly lead to violence and