

country, in Protestant and Catholic regions, in lands infidel as well as Christian. On the side of Mount Zion in Jerusalem, in full sight of that proud mosque which stands where the tribes of Israel once went up to worship, I heard one who has had experience in missionary work among the Jews of that city, declare that none but a *Unitarian* could largely persuade the Jews to embrace the Christian faith; that the *Trinity* was the great hindrance to conversions from that race. He prophesied, if a Unitarian should teach on Mount Zion, that he would find better success than any which had thus far awarded his own efforts. I heard, too, an intelligent and honest Mohammedan, known widely in this country as the companion of the most famous of American travellers, confess that he could see in the Christian faith as I explained it—the Unitarian faith as we hold it—nothing revolting to human feeling or contradictory to reason; that he could willingly accept such a faith; and that, if this were generally understood to be the doctrine of Christians, all enlightened followers of the prophet would forget their ancient religious enmity, and wish well to the evangelists of Christ. He was surprised to meet a Christian who did not believe in the horrid dogma that *God died upon the cross*, and assured me that that dogma would be an effectual bar to every attempt to make Moslem proselytes—effectual, even without any legal prohibition of change of faith. The good opinion of a man like this was worth having, for one meets few Christians whose spirit is more generous, whose lives are more pure and consistent than the spirit and life of this unbeliever.

But the incident most interesting to me was one connected with a name which we all delight to honor. I