

The same thing is true of the followers of Islam. The sheikh of the great Mosque and the Sultan of Turkey do not stand for all that is going on in the Mohammedan mind. The Shadleh movement, which originated about twelve years ago near Acca and was recently suppressed (temporarily, it is hoped) by the Turkish Government, furnishes an illustration of the moving of a more liberal religious spirit and desire for a larger religious life among the Mohammedans. The members of the sect, although still remaining nominally Moslems, adopted the precepts and sought to be led by the spirit of the New Testament.

I met a notable example of this type of mind at the house of the "Americans," in Jerusalem (a little band of Christian disciples who, whatever may be their errors in regard to certain doctrines, yet live Christ daily before men). This man and many of his friends are

found often at this house. He says: "I have been seeking all my life for two who are agreed in the spirit of God, the spirit of love; and at last I have found them." He still remains, nominally at least, a Moslem; but his fellowship is almost wholly with Christians. His co-religionists ridicule him, and say: "You also are a Christian." They have persecuted and threatened him. But his reply is: "You may cut me in pieces, if you will; but I shall go where I find the Spirit of God."

The coming of the Spirit of Christ into the hearts of all who dwell at Jerusalem may not be near, but everywhere there are indications of the dawning of a better day. It will not come by the sword, nor by the warring of creeds, nor by the multiplying of shrines and relics, "but by My Spirit," saith the Lord of hosts. "For as many as are led by the Spirit of God, they are the sons of God."

MISCELLANEOUS SECTION.

Christianity at Chicago in 1893.

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THE emblem of the civilization of ancient Greece is the academy, of imperial Rome the phalanx and the camp, of the middle ages the rich cathedrals which, like cenotaphs, are bestudding Europe.

What is most typical of this our own day and life? Briefly, the stock exchange. Commerce dominates the nineteenth century; and that which distinguishes the commerce of this from that of other ages is its unification of interests, its convergence of forces, its gigantic aggregations. The genius of John D. Rockefeller and like men in their dauntless flights have pioneered the world into "combination." The idea permeates the atmosphere over the earth's entire zone of civilization, and is inbreathed alike by finance, mechanics, agriculture, science, religion, state-

craft. Instead of competition, co-operation is the result; instead of waste, economy; instead of limitation, facility.

In religion the occasion for similar coalitions is compelling universal attention through press and platform. The unnecessary expenditure of money, labor, time, through independence of action, and the constant hindrance and discredit of Christianity through conflicting ambitions and endeavor have become apparent to all. Bishop Cleveland Cox writes, "Christianity is paralyzed by sectarian divisions." Dr. Howard Crosby, before his death, with a fine irony displayed, "A Church split and hostile, preaching unity and love." Dr. Josiah Strong refers to "the fragments of the dismembered Church of Christ," and Dr. Washington Gladden to "the strife of the different missionary agents." To meet these diagnoses many remedial specifics are advertised. The uniform Sunday-school lesson, the