

great bulk of men of heathendom are, therefore to be reached at present on this plane.

II. As with Christian evidence, so with Christian experience. Each nation must get its own line of Christian evidence, and each ethnic class must be allowed to develop its own type of Christian life and character. It must be encouraged to cherish its own spiritual experiences, not those of some other nation.

Our Western Christian life and thought have been largely molded by Roman ideas of government and jurisprudence. Our Western anthropology is in its rhetoric, Roman. It may be that it expresses views of man's relations to God, and the eternal principles of rightness in a way which will ultimately commend it as appealing to a universal consciousness; but it is scarcely to be doubted that it thrusts into large, if not disproportionate, prominence a single phase of Christian thought. "Justification by faith," is worthy of all the hold it has obtained among Protestant Christians, but it is nevertheless true that the commentary on Paul's Epistle to the Romans has been found in Roman jurisprudence. Yet this doctrine is not the only possible first view of spiritual life, and may not be always the best with which to begin. Even if it be held that these views are inherent in human nature, and must, on knowledge, come to be apprehended and received by all nations, there is still a question of precedence and adaptation, in the order of presenting truths and Christian experience.

A Hindu seeks, first, last and all the time, religious *rest*. He is weary and heavy-laden with poverty and injustice, and oppression and overreaching, and usurpation and false witnessing; with sorrows and bereavements, and spiritual darkness and nightmare, and with religious ceremonialism that takes his time, his fortune, and his faith, but affords

no solace but transmigration, possibly to heavier woes and deeper despair; no ultimate hope but Nirvana, which he does not comprehend. It is not so much the command "Repent" that will arouse him, but "Come unto me, all ye that labor and are heavy laden." His great normal, first Christian experience is, that in accepting Christ he finds soul-rest, mental quiet, and heart solace. Do not quarrel with him, because he is not overwhelmed with conviction of sin, and does not apprehend your ideas of judicial pardon. All that will take care of itself. Meanwhile, he may develop a church that will teach the West some lessons in leaning on the bosom of the great All-Father. If you think of God as a Governor, do not quarrel with him for thinking of Him as a *Father*. If you think of the *principles* on which God can pardon as a Governor and Judge, do not bother because he thinks of the *pleasure* with which the Father accepts those who seek Him. If you study the equity of God's law, do not interrupt him if in unquestioning surrender he submits to the eternal sovereignty of God. It is possible that both are holding views of God which are the complement of each other. It is just possible that in the mighty upbuilding of this temple of God, his thought is essential to the placing of the capstone. Possibly his contribution to Christian experience is necessary to the total mosaic of Christian life; that, his strain lacking, the symphony of the redeemed would be marred. The heathen world, redeemed to Christ, is to furnish the complement of all that now is, and to tend to the "perfecting of the saints."

Five Hundred Years of Islam in Turkey.
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(Concluded from page 785.)

It is maintained by some that the Moslem missions in Africa have very