

the high-water mark of practical morality and intelligible doctrine among Oriental nations, and as such should be supported and encouraged by Christianity, hoping for better things further on. Islam, in his opinion, is divine as far as it goes; it is at once a successful illustration and a happy outcome of the law of expediency, representing an imperfect possibility, which is better practically than an impossible ideal. In view of these considerations he advocates that Christianity should join hands with Islam and establish a *modus vivendi* on the basis of mutual concession and recognition.

This is an attractive position with a large class of minds who are willing to rank the gospel as only one of a dozen religions. With them the divine origin of Christianity, its exclusive claims, its unique glories, its adaptation and efficacy as the only religion which saves, are still open questions. What religion should be taught to men becomes, therefore, a mere question of expediency and availability. An effective accommodation in the light of human wisdom is with them as serviceable in religion as in anything else. The gospel may, therefore, be manipulated into a compromise with any other religion if it is a workable scheme.

To this it may be replied, why does not this general plan which Canon Taylor advocates with reference to Islam hold also with reference to the relations of Christianity to Judaism, or of Protestantism to the Papacy, and more especially to the Greek and Armenian churches? Why does it not apply in theory to the relations of Christianity to all religions of the East? It should be noted here that Canon Taylor seems to regard all reformation of existing Christianity in the Orient, and even throughout the world, as a needless and wasteful expenditure of money and labor, as he speaks with great disparagement of all attempts to proselyte from the Oriental Christian churches. He would apparently leave apostate Christianity in its decay and degradation, and extend the hand of brotherhood even to Islam. We must pause to ask here—would Christ approve? Would the Bible sanction? The simple answer may be given in the words of Paul, "If I or an angel from heaven preach any other gospel than that which I have preached to you, let him be accursed." God has given us the gospel; it is the duty of the church to preach and teach the religion of Christ and no other. It is a mistake to regard Christianity as an impossible ideal, nor can we consider Islam as a step towards Christianity. It is rather an attitude of pronounced opposition to Christianity, and not to Christianity only, but to civilization and to all social and intellectual and spiritual progress.

It is, however, the part both of wisdom and courtesy to give to Islam all the credit it deserves; to acknowledge its influence in the world as an anti-heathen reform; to place it high in the scale of historic failures on the part of human wisdom to establish a religion to