

which, to the Moslem mind, only befits criminals. To the Moslem mind it is not only sacrilegious, but also illogical at once to deify Him and make Him suffer such a death. The Christian explanation that 'Christ suffered that painful death for our sins' fails to satisfy the critics of the non-Christian world. It is doubtless convenient for many Christians to regard the passages of their Scriptures concerning the crucifixion as an insurance policy, and to conduct themselves in a manner which is hardly pious, feeling sure that they are safe against hell-fire because Christ suffered for their sins. Mussulman critics say 'what fanciful notions these Christians entertain on this subject! They not only state that the One, whom they are to worship, died such a death, but also make a mournful picture out of their notion of crucifixion, representing it by the fine arts—a picture which is neither realistic nor aesthetic.' ”

Many of the most bitter attacks on Christianity by the Moslem press in recent years have been similarly directed against the Cross and its teaching. In a book recently published at Beirut by Mohammed Tahir et Tannir, entitled *Papan Elements in the Christian Religion*, the author draws a parallel between Krishna and Christ, and even illustrates by crude wooden cuts Krishna's death and the death of Christ on the Cross, the one with a crown of glory, the other with a crown of thorns! The book tries to prove that all Christian teaching regarding the crucifixion and the atonement is not based on historical fact, but was borrowed piecemeal from heathenism. Mohammed Tawfiq Sidqi in a book just published, entitled *Din Allah*, attacks the Christian faith both as regards its documents and its dogma, using the arguments of modern destructive criticism, without being aware apparently that it is a two-edged