

the story of the cross to Persians, they often reply, 'In like manner the blood of Imam Hussein avails for us as an offering to God.' This condition of belief prepares them to hear and understand the Christian doctrine of the atonement. It can be presented to them as to a Christian audience."

But how is it in regard to orthodox Islam? Should we emphasize this doctrine of the crucifixion where it is bitterly opposed and vigorously disputed? Would it not be the part of worldly wisdom and of missionary strategy to keep the Cross and the atonement (as well as the doctrine of the Trinity) well in the background, and present to Moslems the *life* of Christ rather than his death as the theme of our gospel? Shall we not follow the discretion (or was it the fear?) of the Sudan authorities in the matter of the postage stamps, and remove even the water-mark of the Cross from our preaching lest we offend our Moslem brethren? Let the Apostle Paul give us the answer, that apostle who taught "that no man should put a stumbling-block in his brother's way or an occasion of falling;" and who made it a principle of his life that, "if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble." His reply would be in the words he wrote to the disputers of this world: "Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness."

Paul knew that the Cross was a stumbling-block and the doctrine of the Cross foolishness to