

mind, and which Muhammad simply represented. Would the reformation have come without him? We have already said we think not. Muhammad was not the product of his times. Manyism had assumed no such proportions, had found no such expression, as to indicate a national revolt against the religious usages and thought of the times. It was not a religion, not "a fixed doctrine," not an "organized worship." It wanted divine sanction, it had no prophet. It needed Muhammad. Kuenen fairly puts our thought, when he says, as already quoted, "remove Muhammad and neither Islam nor anything like it comes into existence."

True, it is claimed that, denying this, it is just as difficult to account for Muhammad. How should he have discerned the short-comings of this national religion? He was a "Semite of the Semites," and the "keynote of Semitic piety is submission to the Divine power," but was this intensified Semitic tendency to recognize the unity of God enough to explain Muhammad? This we shall never know. The historic fact of his association with Judaism and a perverted Christianity come in as factors to prevent a solution on any hypothesis which omits to recognize them. But let all these be given quantities, and they do not account for the rise and development of Islam without Muhammad.

(Concluded in next number.)

The Character of the Chinese.

By REV. J. H. ROBERTS, KALGAN, CHINA.

(Concluded from last issue, p. 142.)

BUT the great vice of China is the use of opium. The poppy is the plant from which opium comes. In July the fields are bright with its blossoms. As soon as the seed-pod is fully formed, but before it is ripe, the farmer cuts around and around the pod with a knife, and collects the juice that comes out in a little tin mug. This juice, when boiled till it is a thick paste, is

opium. To smoke opium is slow suicide. To eat or drink it, as some do, is more rapid suicide. While it does not make one quarrel and fight as liquor does, it is harder to leave off, and brings one surely though slowly to an untimely grave. The victim's body becomes weakened and emaciated, his will becomes enslaved, and even his conscience seems to be destroyed. When he has used up all his money and cannot borrow more, he is sure to steal to get money to buy opium. Men who once were rich and strong and well educated are made poor and weak and thoroughly vile. The people express their horror at the sight by calling them "opium devils." In Kalgan, a city of nearly 100,000 inhabitants, more than half of the men smoke opium. In farming communities only one or two out of ten smoke it. In Kui Hua Ch'ing, a large city west of Kalgan, almost every one smokes it. It is impossible to reform without medical help, and many of those who reform go back to their vice again. Over thirty-five million dollars' worth of opium is imported in a year, and the Chinese themselves raise twice as much as they import. For a few years past food was dear at Kalgan, and it was feared that there would be a famine. An abundance of rain in 1886 made food cheap again. But prices were so low that the farmers could not make money. The result was that they raised more opium in 1887 than ever before. What an awful state of things! If they have less rain, they have less food; if they have more rain, they raise more poison! Though its awful effects are well known, the use of the drug is increasing. It exhausts the soil, impoverishes the nation, enfeebles the army, corrupts the magistrates, brings unspeakable sufferings upon the innocent wives and children of its victims, and kills two or three million people each year. A physician in China says: "Of all narcotics