

quor, or even attain equal power, or at least become a great rival, is of course a matter of much time. And yet, taking all things into account, we must conclude on the whole that Christianity will prevail. Thus Buddhism, having reached the extreme of decay, is just as if an old man at the point of death should undertake to contend with a man young in years and flushed with heroic vigor." And then the writer asks this question of his brethren, "Are ye the priests aware of this?" He then goes on to give his reasons for thinking so. He says that there are five things which give men power over others, viz., money, intelligence, virtue, rank and power of habit. He claims that Buddhists are superior in but one thing, viz., the power of habit; that they are equal in one, viz., rank; and then says that they are vastly inferior in intelligence, virtue and money. And so, in the opinion of its champions, Buddhism will never clasp the scepter of universal dominion.

Will Mohammedanism? I think not, and for the following reasons: First, the Koran is its chief book, and every student knows it to be utterly devoid of all historic strength. As a specimen of uncultivated and spasmodic poetic rhapsodising it has, perhaps, some small merit. But it abounds in historic and chronological blunders and tiresome and frivolous repetitions. Goethe, while speaking of it as sublime in some respects, says that it is "severe and terrible." Gibbon says that it "sometimes crawls in the dust and is sometimes lost in the clouds." Carlyle speaks of it as a confused ferment of a great, rude human soul—rude, untutored, that cannot even read, but fervent, earnest, struggling vehemently to utter itself, and yet a wearisome, confused jumble of endless iterations." Lacking historic strength, incapable of one appeal to any prophecy fulfilled, it can never appeal to a preoccupied and cultivated mind. In addition to this, it is eternally at war with two ideas, which, like mountain ranges, are looming up on the horizon of the human mind, viz., that all men are brothers and all women sisters, and that woman is man's social equal. It sanctions and enjoins the institution of human slavery. It degrades woman by polygamy and concubinage. It puts her life even absolutely in her husband's hands. He alone has the right of divorce. When weary of his partner he has only to say *three times* these words, "I divorce thee," and the deed is done. No power in heaven above or earth beneath can change his act. No woman is educated save in the art of cooking. They do not know even their own ages. No woman prays over there. You will see a little gallery stuck up in a corner in some mosques where they sometimes come, but merely as spectators. The good men do all the praying that needs to be done. Twenty years ago there was not in the whole land of Egypt one native woman who could read or write. To-day, thanks—to whom do you suppose?—to the boys and girls of America, to those reared here in your homes and Sunday-schools, to American missionaries, there are over 2,000. Twenty years ago the only women in Egypt who sang were the miserable dancing women. When the missionaries wanted to fit some of our hymns to Egyptian tunes they found every tune associated with words too revolting to be uttered. You have heard of the abuse heaped upon Egyptian donkeys! All you have heard is true; I care not how bad it is. I had rather be a donkey in some other country. And yet, I say it deliberately, and with a full understanding of the meaning of my words, I had rather be a donkey in Egypt or Palestine or any Mohammedan country than a native woman. Then Mohammedanism is weak in the moral character of its founder. He began as a reformer, but with power came sensuality and cruelty. When he was fifty-three years of age he married a girl of nine, and at his death left at least fourteen wives, and how many concubines no mortal knows. He stood by and saw

600 Jews massacred in cold blood in one day. He gave the Arabians four months to choose between the Koran or death. Among his last words were, "The Lord destroy the Jews and the Christians." That name can never fill the world. Then Mohammedanism is weak in this, that it can no longer rely on the sword. It is much to be doubted whether it ever made converts at all. It made subjects. The Koran has never gone a yard beyond the Janizaries and the merciless line of Ottoman sabers. Its day of conquest is over. Above all the wild babble of political intrigue by which the system is kept in power, I hear to-day the calm words of Him who said: "They that take the sword shall perish by the sword." Every atom built into any ecclesiastical structure by the sword of war shall by the same weapon be pried out again. In that language more religious establishments than one may read their inevitable doom. Mohammedanism has been retreating for a thousand years. Defeated by Martel, A. D. 732, driven out of Spain the year that Columbus discovered America (A. D. 1492), defeated at Vienna in 1683, they lost Greece in 1827. They came near going out of Europe in 1854, and would have done so but for England and France and Sardinia. In 1878 they lost Bulgaria and Herzegovina, while England purchased and annexed Cyprus. In 1880 the boundaries of Greece and Montenegro were enlarged at their expense, and Egypt is now practically owned by England. The massacres of Damascus in 1860, Bulgaria in 1877, Alexandria in 1882 are simply despair struggling against a crushing fate. Remove England and France from Constantinople and the Mohammedan power would not endure a fortnight. The Czar of Russia claims to be a lineal descendant of Alexander the Great and heir to the old Greek Empire as it was when Alexander died. That includes Turkey in Europe, and under that claim every Turk would be driven into Asia Minor or drowned in the Dardanelles. Mohammedanism will not take the world.

(To be continued.)

### Correspondence.

Dear CHRISTIAN,—

It has been some time since I wrote anything for your column, and I am sorry that I am such a poor writer. I know what I have to say now will not be read with much interest, yet I cannot refrain from saying something at such times as these when everything is at its best.

I am rejoiced to see Halifax going ahead as it is, vast improvements have been made in a short time and everything looks encouraging. I will not say anything about the two last meetings held by Bro. E. C. Ford. I will leave that to better pens than mine. However, I might say that as a judge of good sermons, I think I stand second to none, without boasting, and if these two that Bro. E. C. Ford preached for us last Lord's day were a sample of his preaching, then I am more than satisfied that he would suit Halifax. I want to hear him very often. I think I have said enough on this head, and I will try and inspire my brethren with the love of Christ and the good of His cause. No cause needs so much stirring up by way of remembrance as the cause of Christ. I don't know how it is, or why it is, but it is so, and you cannot deny it. Brethren, just think of it when you glance at these few rambling thoughts that I have hastily penned and you will be convinced that I am about right. Forty years or more Halifax has been struggling along, sometimes upon the mountain top, at other times down in the valley of despair, but we hope by God's help to unfurl the banner of Christ on New Year's day.

This will be a day of rejoicing in Halifax. Now let us look at God's ways and His dealings with

men and take courage. Moses was forty years old when he visited his brethren, and seeing one of them suffer wrong, he defended him, and avenged him that was oppressed. Again Moses returns to Egypt after forty years absence to deliver the children of Israel from the hands of Pharaoh. Moreover, it was forty years Moses led the children of Israel through the wilderness, and standing afar off viewed the promised land. After all these discouragements he only viewed the promised land. Just think of it, eighty years from leaving Egypt and returning back delivering his brethren from Egyptian bondage, travelling through the wilderness and then to only have a sight of the promised land that flowed with milk and honey. Moses surely must have been a disappointed man. But you see God's ways are not our ways, neither His thoughts our thoughts. But I just want every brother and sister to think about Halifax and have their requested amount to arrive here on New Year's day, the time appointed for opening our new house of worship. Friends, you who have some fancy for good things and handsome things, you have all that here in the church building.

There is another forty I forgot to mention. There is forty members, I see by THE CHRISTIAN, that belong to Halifax church. Now who can give us something to beat this letter on forty's. But I am glad to say that Halifax church has not stuck on forty, she has advanced and now numbers forty-four. And we trust to see forty more brought in by New Year—1893. I think I have said enough this time to satisfy the brethren that we are improving here, and all the help we get from abroad will be more than thankfully received.

Trusting all who read THE CHRISTIAN will have the pleasure of visiting Halifax and the brethren, where they will always receive a warm welcome, and hoping these few remarks will stir you all up until you have deposited the where with all into the post office box; then you will feel happy, and when we open our new building here we will shake hands and wish you A Happy New Year.

Yours, as ever,

W. J. MESSERVEY.

155 Agricola Street, Halifax, N. S.

### SUMMERSIDE LETTER.

The Rev. J. A. Cahill, pastor of the Baptist church of this town, recently exchanged with me. At the morning service in our house, after preaching, he stepped down to where one of the elders was sitting and spoke to him about the communion. He was requested to preside at the Lord's Table and did so. This is the only instance that I know of where a Baptist minister presided at the table in any of our churches. I am glad to have it to record, and I hope that a more fraternal feeling may grow up between Disciples and Baptists. There are many places where both churches are weak and struggling for an existence, whereas if both were united into one body they would be a power for good. Let brotherly love continue. I am preparing a course of lectures for delivery this winter on the books of the Bible. My first lecture will be given on the first Wednesday in December. The topic will be "The Inspiration of the Bible." My next will be the book of Genesis, etc., each Wednesday evening taking up a book or books. A question box will be used in connection with the course, but I will tell you more about it later on.

We had a visit from Bro. Crawford lately. He spent two weeks at Fignish where he received a hearty welcome. Owing to bad weather he could not preach as much as he would have liked. One confession while he was there, but owing to the weather he was not able to attend to the baptizing. Bro. Crawford also preached one Lord's day in Summerside to good congregations.