

one hundred and thirty-one passages, giving the Arabic and the translation of the same, to show the testimony which the Koran thus offers to the authority of the Holy Scriptures. When we add to this testimony, scattered through the Koran, the large number of Biblical stories and incidents, and passages quoted with little change, it is obvious that there is thus a common ground on which to meet adherents of Islam. It is much that the Koran, despite all its errors, inculcates "the Divine unity, perfections, and all-pervading providence; the existence of good angels as well as of Satan and the fallen angels; the immortality of the soul; the resurrection and retribution of good and evil; the sin of idolatry."

We cannot but feel that there is a future before the millions that now accept of Islam, and that their widespread diffusion is not without some sublime purpose in the economy of grace. Shall we not be as generous in dealing with them as the founder of their system was with Christians? "And contend not with the people of The Book but in a generous manner, excepting those of them who act wickedly; and say, 'We believe in that which hath been revealed to us, and in that which hath been revealed to you; and your God and our God is one.'"—*Missionary Herald*.

#### THE OUTLOOK OF THE TIMES IN REFERENCE TO THE PROGRESS OF CHRISTIANITY.\*

... An aspect in the outlook of the present, of auspicious as well as profound significance, and exhibiting a decided trend of the world toward Christian civilization if not Christian faith, is the attitude of Christendom as the ascendent historic power compared with Paganism, or Mohammedanism, and as unquestionably the dominant factor of the world's future. The new forces thrown into the life of the world and so vastly accelerating its movements are all the gifts of Christian civilization and the present equipment of Christian nations; inasmuch that such nations seem, compared with others, a superior race, and are recognized and accepted by them as the lords of human affairs. This decided preeminence of Christendom in arts, arms, literature, wealth, and empire, indicates a trend not only to some new and more rapid movement, but also one in a given direction, that of Christian civilization. It is the sign, put on Christianity, of God, before the nations, as the religion of light and life, and the creator of superior culture and empire; and assuring to it, if faithful to the demands of the hour, the dominion of the faith of the world in the coming cycle.

But this aspect presents with it the signal of urgency, that Christian missions keep pace with the advantages of Christian civilization and empire. This being accomplished, this aspect of Christendom in relation to other parts of the world, as the expanding illuminated disc to the dark and receding one, as that of civilization to barbarism or savageism, as that of a living and progressive society to one dead and stagnant, or effete and retrograde, augurs for Christianity a destined universal triumph.

Another augury within Christendom itself, the political and moral leadership, the ascendancy in the realms of thought and material force, attaching more and more to Protestantism as compared with Romanism, assures the supremacy of the party of superior light and liberty and profounder spiritual culture and faith, amid the demiurgic factors of the coming age.

At the same time, contemporaneous with the aggressive ascendancy of Christian nations, is presented a progressive decay of faiths and philosophies of the Pagan and Mohammedan world; inasmuch as in many portions of it the human mind is exhibited as a shrine forsaken of its deity, and waiting a new Avatar, or the advent of a god. To this aspect of the times attach signals of intense missionary exigency and urgency, lest, while we are slow, seven spirits worse than the first enter into the vacant sanctuary.

Another most auspicious aspect of the times is the appearance, simultaneously with this decay of false religions, of a sun-burst of missionary spirit and enterprise among Christian nations, not surpassed since the age of the apostles; exploring wild continents, seeking out lost isles of the ocean, pioneering or following the track of colonization or commerce, and kindling new centres radiant of Christian faith and civilization through the dark fields of the world.

All these aspects of the times evidently look toward some great event in the kingdom of God, in the not distant future. For it the whole creation waits. It is a period of vast preparation and expectancy, like the half-hour's Apocalyptic pause in heaven on the opening of the seventh seal. Preparation and arrangement for some continuous, simultaneous impulse through the earth seem well-nigh completed. The lines laid, connections and combinations established, the chain work of electric conduction complete in its links, there waits only the celestial flash, the fire from heaven. Like the city of mechanism, a department in the centennial exposition at Philadelphia, silent and moveless around the grand Corliss engine, also silent and moveless, hand, wheel, and cog, all adjusted, waiting a single touch to a single spring or lever to start the whole to one vast, simultaneous, mighty life; so now the world, with its preparation, seems waiting the access of the Spirit's power promised to the prayers of the people of God.

\* An extract from an Address delivered by Dr. Post at the late Annual Meeting of The A. B. C. F. M.