

with open hand to the poor. These are the five fundamentals of his faith, and obedience to them is his righteousness and his title to life. If he does them well, he can claim salvation. If, through infirmity or neglect, he forgets to do *all*, he has lost his title to heaven; but God is merciful."

A religion like this, which bases salvation on the performance of certain external acts, naturally discourages all sense of the need of a Saviour; and while Jesus is acknowledged as a prophet, His divinity and atonement and resurrection—even His death on the cross itself—are denied with the greatest horror.

Quoting from Sir W. Muir once more, we find the evil influence of Mohammedanism thus summed up:

"Three radical evils flow from the faith, and must continue to flow so long as the *Koran* is the standard of belief:

"(1) Polygamy, divorce, and slavery are maintained and perpetuated; striking at the root of public morals, poisoning domestic life, and disorganizing society.

"(2) Freedom of thought and private judgment are crushed and annihilated. The sword still is, and must remain, the inevitable penalty for denial of Islam. Toleration is unknown.

"(3) A barrier has been interposed against the reception of Christianity. They labor under a miserable delusion who suppose that Mohammedanism paves the way for a purer faith. No system could have been devised with more consummate skill for shutting out the nations over which it has sway from the light of truth. The sword of Mohammed and the *Koran* are the most stubborn enemies of civilization, liberty, and truth which the world has yet known."

"Certainly," writes Graham Wilmot Brooke, "Islam is a strong foe; the very fact that most often melts the sinner, 'God so loved that he gave his only begotten Son,' that is the very statement which Satan has taught each Moslem from his childhood to regard with abhorrence and indignation."

The Mohammedans are not particular in their methods of missionary work, and the Islam creed is being fast spread by two methods: First, among the village agriculturists to the south, against whom large bands of ferocious ruffians go out annually; the only device by which the wretched pagans can escape with their lives, for of course their goods are plundered, is to prostrate themselves once or twice daily, muttering "Alla Akbar," and thereby constitute themselves good Moslems. Secondly, among the heathen traders the system is spreading by less violent means. When they go to Bida, or any other large city, on trading expeditions, if they come as heathen they are treated with contempt, and not even allowed to eat with Moslems; so, to get fair treatment they, too, become "converts" by the same, simple process.

## MODERN CHURCH HISTORY.

### V.—THE CHURCH IN THE GEORGIAN PERIOD. (Continued.)

BY REV. J. C. ROPER, TORONTO.



HERE is a well-authenticated tradition of a famous argument between Bishop Horsley, of eighteenth century fame, and Dr. Cyril Jackson, loved and honored in his day as dean of Christ Church at Oxford. They sat, it is said, late into the night pouring forth thoughts for which men would have given one of them at least scant credit. They were debating whether God could be better reached by His creatures through the exercise of their intellects or through the exercise of their affections. Unwillingly, step by step, the bishop, who advocated the claims of intellect, retreated before the arguments of his friend, till at length, with no less humility than candor, he exclaimed, "Then my whole life has been one great mistake." This sad self-estimate, painfully reached, of the life of one of the best of its bishops may well stand as the epitome of the whole church life of the Georgian age.

It contains, indeed, an element of exaggeration, but a larger element of truth. It is an overstatement to say that the church of the eighteenth century was wholly mistaken in her working. Great men lived then to do an intellectual work which needed to be done, and which they alone could do. They did it marvellously well. The results of their toil are permanent. We, of a later age, are conscious that we have entered into their labors, and rejoice with them in the victory they won for the faith.

At the same time, it must be admitted that by appealing almost solely to reason in her presentation of the faith, by discountenancing all manifestations of warmth of heart and zeal, by forgetting pastoral responsibility and the shepherding of the flock, the life of the Church of England during the Georgian age, as we look back upon it, seems "one great mistake."

It was an age of great practical abuses. To dwell upon these at length is a painful task, and yet they must be enumerated, for they form a sadly promine characteristic of the time.

The bishops were pluralists and non-resident, and the clergy largely followed their example. It is difficult for us to realize the extent to which this evil grew. Bishop Burnet, in 1708, speaks of it as a "peculiar disgrace." Bishop Horsley, in 1800, declares the evil to be so gigantic that a remedy of some kind could not be distant. It prevailed, therefore, throughout the whole period, and was an unhappily fruitful source of evils beyond itself. It is extraordinary to find that, with the exception of some few of the better sort, including good King George III. himself,