

"Being ignorant of God's righteousness, and going about to establish his own righteousness, he practises religiously the five essentials of his creed. He prays five times a day. He fasts so rigorously during the month Ramazan, that he will rather die than allow one atom of food, or indeed of anything whatever, to pass his lips (from sunrise to sunset.) He goes on pilgrimage to Mecca if he has the means of doing so. He repeats the Kalma—'There is no God but one God, and Mohammed is the prophet of God.' And he gives alms with open hand to the poor. These are the five fundamental principles 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.'—(*C.M. Intelligencer*, February, 1877.)

Sir William Muir has said of Islam:—"The sword of Mohammed and the Koran are the most stubborn enemies of civilization, liberty, and truth which the world has yet known." (*C.M. Intelligencer*, May 1894, p. 374.)

Mohammed proclaimed to the nations of the world that whoever did not accept him as a Prophet and the Apostle of God, the same should be slain, his goods seized, and his women and children carried into captivity.

Slavery and polygamy are essential parts of Islam.

A lady Missionary in Egypt recently, wrote:—"I often ask the women if they ever pray; most of them laugh at the idea, and say, 'We pray! We do not know how to pray; only the men pray.'"

A Persian woman once remarked to a Missionary: "Our husbands say we have no souls."

"In Arabia, the cradle of the faith, Islam may be said to be non-existent, if we except the immediate precincts of the Holy Cities and one other district, and there Islam is but the cloak for the grossest vice and immorality. In Africa, the case is not so bad; but even in Egypt, where African Islam shows at its best, it is sadly deteriorated from its former state. In East Africa it only serves to intensify the worst vices of the Arab trader and his half-caste convert. In the Central Soudan it is much the same: . . . cruelty, immorality—hypocrisy—these are the qualities which characterize the Arabs of the Soudan." (*Islam as a Missionary Religion*, pp. 203, 204.)

It is a mistake to speak of the Sultan of Turkey as the spiritual head of Moslems, for he does not belong to the tribe of the Quraish, membership of which is a necessary qualification for being Khalif—i.e., successor to Mohammed. (*Rev. E. Sell*.)

In lands under Moslem rule, if a man happens to be born a Mohammedan, it is next to impossible for him to acknowledge himself a Christian, as it would mean almost certain death, for the man would be quietly put out of the way, and never heard of again.

In 1897 Bishop Stuart baptized a Persian

woman who had suffered much persecution: she once said to the Missionaries: "I believe that I shall be put to death for my faith in Christ, and I want to be baptized before I am killed."

The Oriental Churches are a real obstacle to the evangelization of the Mohammedans, who say, "We have lived among Christians for 1,200 years, and we want no such religion as *that*." (*C.M. Atlas*, p. 66.)

2.—MISSIONARY EFFORT.

According to Origen, the Apostle Thomas preached the Gospel in Persia. There are documents recording the acts of martyrs at Edessa in 115, A.D.

Bishop French resigned the bishopric of Lahore in India and went out at the age of 65 as a simple Missionary to Arabia, but died at Muscat within a year of commencing work in that land.

In 1895 there was one ordained Missionary for every 250,000 people in Persia, and for the 6,000,000 souls in Arabia there was only one.

Only one European is at work amongst the 250,000 Mohammedans in and near Calcutta.

There are eleven fully qualified C.M.S. European medical missionaries in Egypt, Palestine, and Persia, and one fully qualified native medical missionary. The five hospitals have 108 beds: during 1896, 1,081 in-patients were received, and there were 92,258 visits of out-patients.

Medical Missions have a far-reaching influence in Egypt. Men only being counted, 457 districts and villages were represented amongst those who came to the C.M.S. dispensary at Old Cairo during eleven months of 1895.

Education is advancing rapidly in Egypt, and Missionaries have liberty in the way of publishing literature such as is not enjoyed in any other part of the Turkish empire.

The Rev. Maulavi Imad-ud-din, D.D., formerly a Mohammedan and a determined opponent of Christianity, drew up in 1893 a list of 117 Christian converts of some distinction from Mohammedanism in India. His own testimony about Islam is as follows:—

"I found nothing in Mohammedanism from which an unprejudiced man might in his heart derive true hope and real comfort, though I searched for it earnestly. Rites, ceremonies, and theories I found in abundance; but not the slightest spiritual benefit does a man get by acting on them. He remains fast held in the grip of darkness and death." (*C.M. Intelligencer*, August, 1893.)

Greater results from work amongst Moslems are seen in India than in countries under Mohammedan rule, because of the comparative safety with which in the former a man can confess himself a Christian.

"There is abundant encouragement from what has been done among the followers of