

and have our being," "Christ in us, and we in Him," etc. It is quite true, however, that this Pantheistic conception, as embraced by the Mohammedans, differs materially from that of Buddhism and Confucianism in teaching that God is not only a force—the world soul—but also an active *personal* agent. Thus they embody in their system the Christian idea of a personal God, along with the truly sublime conception of Pantheism. We can thus see the hold such a system will take on the minds of those embracing it.

But we have not yet seen the complete outcome of this doctrine. If God is the only force, the only agent operating in the universe, then we have a doctrine of fatalism developed. Consequently, the Koran represents God as having predetermined all events in such a way, that men can neither avoid sin, nor avert punishment; hence they are the mere creatures of fate. Who can estimate the ruinous influence such a belief must necessarily exercise over those embracing it? Under such a doctrine men become insensible to all the operations of nature around them, become dead to all moral power either internal or external, and become indifferent to everything that would elevate and refine. This, we believe, accounts chiefly for that painful indifference which the civilized world beholds in Mohammedanism. They are morally dead, so far as the reception of any principles of life are concerned, being, as they believe, subject to the inexorable law of fate; and yet this deadening error is connected with, and deduced from, the doctrine that there is no God but God,"—a conception which contains within itself a profound truth.

In this Pantheistic fatalism lies the power and cohesion of the Mohammedan system. They have a God possessed of the attributes of Immutability, Omniscience, Omnipotence, and yet capable of being comprehended by finite limitation. Consequently, when the Christian presents his God, with the apparent contradiction of the Trinity, the Mohammedan immediately points to his Supreme Being, infinite, but simple in the constitution of his person.

There is, however, another thing which must not be overlooked in endeavouring to account for Mohammedan opposition to Christianity. That system finds no need for a Mediator between God and man. It is a remarkable fact that the Koran never once refers to the justice of God. If it did, then, from the lost condition of man on the one hand, and the inflexible justice of God on the other, there would have arisen the doctrine of a Mediator. God has imposed upon man a rigid set of rules and formalities, and the faithful observance of these secures for him the Divine favour: in other words, he approaches God in and through his own righteousness. Thus there is no necessity for an atonement. Such a doctrine is undoubtedly very flattering to human nature, for it is an humbling idea to be accepted only on the merits of another. The cross has ever been regarded as far too humble an emblem for proud humanity to bow before. Even in Christian lands and Christian Churches, the great secret of opposition to religion may be traced to the pride of the human heart. So when the Christian Missionary endeavours to explain the need of a Mediator who has made an atonement for sin, the Mohammedan scorns such a doctrine, and points to his God who is all merciful to the faithful, and to his prophet who intercedes for him. If we add to all this the sensual character of their worship, and hopes for the future—which sensualism has always a strong attraction for depraved human nature—we believe we have the secret of the strength of Mohammedanism. Also in