

as a revelation from heaven, and Mohammed as a prophet sent of God. An intelligent Christian faith can pronounce but one judgment upon this question. After recognizing every element of truth which Islam has borrowed from Judaism or Christianity, it must pronounce it lacking in the essentials of saving religion as we find them in God's Word. What is included in Moslem doctrine is valuable, but what is *not* there is essential. The modicum of truth is lost in the maximum of error. A counterfeit coin may have some grains of pure metal in it, but its entire make-up is none the less a deception, and it must be condemned. So Mohammedanism must be condemned, not because it does not contain any truth, but because the truth is so mixed with superabounding alloy that in the combination it has lost its virtue and become simply an ingredient of a compound which, on the whole, must be regarded as false metal. One truth mixed in with twenty errors will not make a resultant of truth, especially if the twenty errors are in direct opposition to other truths as essential as the one included. If we extend our survey over the whole field of Moslem doctrine and practice the conviction becomes irresistible that its moral influence in the world has been harmful, and its spiritual results have brought to man nothing higher than formalism and self-righteousness. Satan is represented as sometimes "transformed into an angel of light." Islam, as a religious system, may be regarded as playing the part of "an angel of light" among the religions of the world.

Mohammedanism is a profound theme, and one which has occupied the minds of many accomplished scholars. It has been the subject of much patient research and careful thought by some of the greatest students of history. Dr. Johnson once remarked that "there are two objects of curiosity—the Christian world and the Mohammedan world; all the rest may be considered as barbarous." The subject is worthy of a careful examination, both for its own sake as one of the enigmas of religious history, and also to prepare our minds for an intelligent understanding of the amazing task to which God is leading the church, viz.: the conversion of the Moslem world to Christianity. The duty of Christianity to Mohammedanism, the enormous difficulties in the way of discharging it, the historic grandeur of the conflict, the way in which the honor of Christ is involved in the result, and the brilliant issues of victory all combine to make this problem of the true relation of Christian missions to Islam one of the most fascinating and momentous themes which the great missionary movement of the present century has brought to the attention of the Christian church. The number of Moslems in the world is given in the latest statistical tables as 200,000,000. This is possibly too high an estimate, but we may safely fix the figure at not less than 180,000,000. They are chiefly in Western Asia, India, and Africa, with a few in Southeastern Europe. It may be roughly estimated that the total