

able man. I cannot doubt that the so-called prophet was more or less a conscious impostor—that in his later life especially he dealt in "*pious frauds*," as they speak, to subserve very unworthy ends: the ignorant member of an Arab tribe, it was not to be wondered at that his moral perceptions were not very fine and his moral code not very high. Yet Mahomet had a strong faith in a living, personal God—a living God of Power and Majesty, in whose hands were all things, and who was verily an actor in the affairs of earth. This faith so strong in himself, he communicated to his people, and they have it still. Imperfect and inadequate as their views of the All-blessed are—the Deity of the Mahometans is not like the pitiless, sentimental, inactive Deity, to whom English unbelievers render a cold and distant worship. He is not part of a great system. He is not the slave of his own laws. He is Lord of the universe, and His sovereignty touches human consciences and human interests. It is a great faith this, and may yet form a mighty lever in the hands of the Christian missionary. The Mahometan, too, believes in a Divine law, and that the breach of it is sin, and that sin brings punishment, both here and hereafter, as its due. The Mahometan has something like the doctrine of Atonement. On the mountain of Arafat, near Mecca, the blood of animals is still shed in imitation of ancient Judaism, with some idea that there is atoning power connected with the sacrifice. And more than all this, the Mahometan acknowledges the Bible as from God. Moses and the Prophets, his Book teaches him, are heavenly messengers. One day I was in the great Mosque, and a poor Moslem was reading in one of its corners that Jesus was a true Teacher come from God. This, too, is of great importance. It involves in the spread of any measure of intelligence the overthrow of the most energetic and powerful of all the false religions of the East. Mahometan controversialists early saw their weakness in this matter, and

to save their faith, they took up the ridiculous, and, as they must come to know, utterly indefensible position, that the Jews and Christians have corrupted their sacred writings. Add yet further, after their way, bad as that is in so many points, these people of the Crescent are earnestly religious: there may be a great deal of outwardness and show in their devotions, but I confess to be not unimpressed by them, as I have witnessed them in my walks. And my visit to Egypt has given me a new interest in, and new hopes in regard to, the future of the Mahometan nations. Out of their very fervours and fanaticisms—at which our statesmen tremble—good will come. Mahometanism was God's judgment on the idolatry of eastern Christendom. Mahometans turning from Mecca to Christ may yet, and ere long, become his chief instruments in setting up his kingdom in those famous lands of its early triumph, and over those vast regions, which, in the far east, own the crescent's sway. Let us pray for the outpouring of the Spirit of Life on the labourers in this field of effort—not despising the day of small things—remembering that in the spiritual, as in the material world, the cloud not bigger than a man's hand, sometimes swiftly covers all the heavens.

Thorns grow everywhere, and from all things below; and from a soul transplanted out of itself into the root of Jesse, peace grows everywhere too, from Him who is called our peace, and whom we still find the more to be so, the more entirely we live in him, being dead to the world and self and all things beside him. Oh! when shall it be!—*Leighton*.

He that loves may be sure that he was loved first; and he that chooses God for his delight and portion, may conclude confidently that God hath chosen him to be one of those that shall enjoy him, and be happy with him for ever; for that our love, and electing of him, is but the return and repercussion of the beams of his love shining among us.—*Leighton*.