

of instruction in the preparatory department. During the same week the Young Woman's Literary Society held its anniversary. A notable feature in this was the presence of a Mohammedan sheik, who expressed himself as greatly pleased with the society and interested in its success. An unusually large number of Mohammedan sheiks and effendis were present at the college commencement, and one of the Mohammedan journals on the next day spoke in the highest terms of the occasion. The British press continues to scatter the leaves of the tree of life. During the first six months of the current year more than 15,000 copies of the Arabic Scriptures were issued, a larger number than ever before in any similar period. Every copy bore the following stamp: "By the permission of the Board of Public Instruction of the Ottoman Empire."—*Church at Home and Abroad.*

United States.—Missions Among the Colored Race. We hear that races do not rise by external helps, but by internal forces. I don't so read history. Where did you get your religion from? From the despised Hebrew race, whom you try to crowd off the piazzas of

hotels. Moses, no doubt, had a hooked nose. Where did you get your material civilization from? From the Eastern descendants of Ham, who were settled on the Euphrates in the dawn of history. God always has an eye to world-service when He gives superior endowments. Have you ever thought that the admission that a negro may become a true Christian involves all possibilities of development? Godliness has the promise of the life that now is as well as of that to come. A capacity for religion implies the promise and prophecy of all enlargements. But we make a mistake in urging the undeveloped race to run before they can walk. Don't make the education of the negroes top-heavy. We want more industrial training-schools. The majority of any race must live by manual labor. They have a greater chance to live by work South than North. If you give them the ability to earn good wages and save them, they will by and by build their own universities, and then missionaries of that race will lead Africa to the point where she will shine as a black diamond in the crown of Christ.—*Dr. A. J. F. Behrends, at A. M. A. Annual Meeting.*

III.—INTERNATIONAL DEPARTMENT.

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Islam.

I. PRE-MUHAMMADAN ELEMENTS.

A PATIENT and profound study of Muhammadanism reveals, as is commonly known, pre-Muhammadan elements which were incorporated, and are extant, in the Islam of to-day. Further, this study reveals two other facts: first, that Muhammad was not the product of his times; second, that Muhammad is necessary to Muhammadanism. That is to say: "Remove Muhammad and neither Islam nor anything like it comes into existence."

The elements of Islam were present in the times of Muhammad, but they were not conjoined. He appropriated, agglutinated, or crudely assimilated them. Islam is an Arabian gnosticism. It was composed on the central idea of gnosticism, that of making a conglomerate of religious thoughts. Yet Muhammad—Muhammad with his intense individuality, his personality, his peculiar proclivities and appetences, his physical, mental and moral qualities—

was necessary to cement these pebbles into a bowlder. There was nothing in the times to demand this agglutination, nothing even in the secret thought of the best people that called for religious revolution, certainly nothing that was at all national that demanded any return to an older and primitive faith. Neither had Arab culture reached a point of development, intellectual, social or moral, that caused it to demand advance, or to ask for something less gross, less offensive than the idolatry extant.

Religious indifferentism and neglect there may have been. Dr. Tiele of the University of Leyden thinks religion was in a deep decline, that but few retained faith in their idols, and these invoked them only as mediators with Allah. The chief gods, he thinks, had neither temples nor priests. Personal and tribal interest only, kept the ancient fetishism alive. But there was no longing for revival or reformation, or for the revelation of something better. What was the