

many respects this doctrine is more faithfully carried out than among professing Christians. Mohammedanism also—teaching the immortality of the soul—has its heaven of rest and exquisite delight, “with delectable gardens, perennial fountains, beautiful damsels, and eternal repose on green cushions and splendid carpets.” These brilliant rewards are held out to incite to diligence, perseverance, and zeal in the performance of the heavy rounds of duty imposed: and to their credit, be it said, they manifest a zeal which might well put to blush many Christians with their higher, grander, and truer rewards and expectations. But notwithstanding all this, Mohammedanism has had the most baneful effects upon its subjects. It has isolated them from the rest of the race, and made them the sworn enemies of every external form of thought and civilization. They are to this day the most inaccessible of all classes of humanity. Christian civilization can, and has exerted its influence, more or less, over every other system and race with which it has come in contact. It has mellowed their ideas of society, and thus lifted them up both socially and morally; it has moulded in a greater or less degree their political institutions; in a word, it has infused into them its own ideas of life, in proportion as it has come in contact with them. Other systems seem to have within them the power of imitation and reorganization, and thus are capable of receiving an impress from superior systems. But not so Mohammedanism. It is set against all reform, and holds its doors closed against the entrance of any principle which would have a leavening effect upon its cold and heartless formalism. The Turk has been dwelling in the midst of European civilization for nearly 400 years; but socially and morally he is still in the same position that he was when he came. No advancement has been made, no concessions granted except through the influence of the other European powers. Only a few weeks ago the Christian world was shocked again by the news of their cruelties and barbarities. Moreover, missionaries have been more or less successful in their operations against all the other systems and races of men. They have made the power of Christianity tell against Hindooism, Buddhism, Brahminism, Shintoism, and Confucianism, not simply in gaining converts from these systems, but against the systems themselves. These religions in India and Japan are to-day tottering upon their foundations, and threatening to collapse before the power of Christianity. The light of the Gospel has also penetrated into the dark recesses of Africa, and her benighted and savage tribes are holding out their hands to the Christian world.

But when we turn our attention to Mohammedanism, what do we see? Very true, the missionaries gain a few converts as a reward for their labor. But Mohammedanism, as a system, has never as yet been impinged upon. It still stands before the world the same cold figure that it was 1000 years ago, and still remains the bitter foe of all missionary effort and Christian civilization. The more the true character of Mohammedanism is studied, the more evident it will become that reform must come from within: but how this internal reform can be brought about, we must leave for wiser heads to philosophize upon.

Now the question very naturally arises; What is there in Mohammedanism which exerts such a mighty power over its followers, making them inaccessible to all external influence? If we examine we shall undoubtedly find that it is owing to a great principle of truth which is the soul and power of the whole system. There is not enough of truth in the system to lead to the true light, but still a sufficient quantity to enable its followers to balance it against the