

erful, or such personal affection for a supernatural teacher, or the sense of God and immortality, sufficient to overcome human selfishness.

Such teachings as "with the slayer of his father, a man may not live under the same heaven," "against the slayer of his brother, a man must never have to go home to fetch a weapon," "with the slayer of his friend, a man may not live in the same state," kept alive feuds in China. The position of woman in China is evidently one of the causes of the sluggish condition of the country during so many centuries. Woman has apparently little important part there, either socially, politically or morally. According to Confucius she can determine nothing of herself and must obey her father when young, her husband when married, and her son when her husband is old. The Spanish Arabs of the tenth and eleventh centuries, drawing their inspiration perhaps from an older civilization were as much superior, intellectually, to the French, Germans, and English of their age, as are these people now to Afghans or Turks.

In the arts and sciences and many of the best fruits of civilization, in refinement and intellect, the Mohammedans of the middle ages, both of Europe and Asia far exceeded the Christian nation. They followed, too, a faith which contained one great divine truth, the existence of one infinite and spiritual Creator, to whom all men were responsible. They abhorred idle worship, and no doubt often came in contact with nominal Christians, who were farther removed than themselves from the spiritual worship taught in the Bible. But the sensuality encouraged by their faith; the cruelty and bigotry taught by it; the fatalism implied in it; the per-