

rather than a Caucasian physiognomy, which brings light and liberty, as well as salvation. Among the teeming millions on the banks of the Danube, he finds the same truth illustrated; and the degraded serfs of Russia's vast plains confirm his impressions. In short, he finds that where the Bible is a prohibited or scarcely known book, there the common man is left unenlightened and undisciplined, and an incalculable amount of wasted and perverted mind is the result.

But though we find so much to deplore in the mental condition of Catholic Europe, and much also in many parts of Protestant Europe, still, in all those countries there does exist a great amount of mental activity. Amid much that is saddening to the missionary's spirit, there is much to cheer and inspire with hope for the future. It is not till he enters the Oriental dominions of Mohammedanism, that he has any just conceptions of what is meant by an utter waste and perversion of mind. The noble features of the Caucasian race do indeed meet him under the turban of the Turk, the cap of the Persian, in the sun-burned complexion of the Arab, even in the savage aspect of the Koord and the Tartar, and especially in the elegant countenance of the Circassian and the Georgian. But he is amazed to witness what a dreadful stagnation of mind pervades all these nations. It is not utter barbarism and destitution of all intelligence, but that strange state of the human soul, when there is just light enough to make it feel its own importance, and excite the idea that it has reached the acme of knowledge, and that others, especially those of another religion, can furnish no additional light. In short, it is just such a state of mind as the Koran is calculated to produce, and which its author meant it to produce. Its spirit is well illustrated in the syllogism by which the Caliph Omar consigned the famous Alexandrian library, where was gath-