

posed, and the Mohammedan has every right to expect that we should make serious efforts to enter into his ways of thinking before we demand that he shall listen to us. A careful study of the Koran and of Moslem tradition and history is therefore indispensable for every missionary who intends to work among Mohammedans. Only so can he gain their confidence and acquire any influence.

It is, of course, out of the question that missionary societies should give up, or confine within narrower limits the fruitful work they are doing among heathen nations. Where they meet with Mohammedans, they should no longer pass them by without notice, but should appoint special, thoroughly trained missionaries for this work. Above all, we ought to convince ourselves that the want of success, in those places where missionaries have laboured fruitlessly for years among pagans who are under Mohammedan influence, is due to the fact that no attention has been paid to the Mohammedans themselves. It is a hopeless task to combat the influence of Islam, if we deliberately refrain from coming to an understanding with the Mohammedans themselves.

What form should this work assume? It must not be exclusively theological. The Moslem is quite accustomed to talk on theological subjects, but the premises from which he starts are different from those assumed by the Protestant, and thus there is, as a rule, little to be gained by such conversations. We must prepare the ground for the spirit of the Gospel by a series of conspicuous and striking activities, which alone can provide us with a starting-point for a profitable preaching of the Word.

One of the most important aids to a mission among Moslems is medical work viewed not merely as a means of obtaining converts, but also as an exercise of charity.