

to His ideals—such personal witness He has pledged His word to bless. Any other type of message can claim no promise of convincing power to be conferred by the Spirit of the Father. Denunciation had its place in the preaching of our Saviour. But it is most instructive to note His use of that weapon. Perchance He would employ it again, were He to appear in the flesh to-day. He could find no words too scathing to set forth the Pharisaism of *so-called* Christian nations. But would He not deal, in the spirit of profound and tender sympathy, with the newly awakened national consciousness of non-Christian Asiatic peoples? The disciples of Jesus seek the conquest, not of systems or beliefs, but of consciences and of hearts. In such a spiritual campaign, striking success can never be achieved where the impression of hostility is created, or even permitted to abide as a heritage of the past.

We have said that the first requisite for a tactful missionary approach to the Islam of to-day was respect—a sincere respect for awakened energies—a respect that will tend to friendly relations hitherto unknown. The second great requisite we would urge is patience—the patience of men who have learned the gospel parable of growth—first the blade, then the ear, then the long waiting for the full corn in the ear. Moral growth is slow, where the growth is that of a nation. Our Old Testament records a moral process extending well nigh through a score of centuries. Christian history is the record of another two thousand years of moral struggle, often disheartening in its failures. Nevertheless the kingdom of God has been marching forward through the centuries. Influences that are the product of that kingdom have now penetrated Islam. Shall we be surprised or disheartened because history repeats itself? The ignorance and the folly and the crude experiments of Christian development in the