

world-wide influences of the pan-Islamic movement, there have been political changes in India, great and far-reaching, and creating such new conditions fraught with good or ill to the people themselves and to the cause of Christian missions, that practical problems are sure to arise demanding the earnest attention of all working for the establishment of the kingdom of God in this land.

Within the last five years the changes in the political relationships of the people of India have created potentialities whose outcome it is beyond our power to forecast. We can do little more than mark the trend of the new movements.

The most important event in the history of the administration of government in India for many years has been the launching of the Reform scheme, giving enlarged representation of the people on the Legislative Councils and other bodies. On no community has the effect of this been more marked than on that of Islam. These extended privileges may, to an extent little anticipated, determine the whole future of Mohammedanism.

The Mohammedans were not that part of the population of India which seriously manifested discontent with the old order, but they were among the first to take advantage of the new situation, and to turn it to account in their own interests. They have long had what they regard as grievances against the British government. They have imagined that discrimination against their creed has prevented them from obtaining service in the state. They have stood aloof from the government system of education because it affords no facilities for training in the tenets of their faith, and they have regarded it as tending to depress their social, religious, and political standing. They resented interference with the provision for the maintenance of their religious and educational institutions from public funds, and complained of the legal