

consider Christianity and Islam to be two branches of the same tree, and they regard the morality and learning of the Christian religion with great esteem. Modern thought is certainly spreading among them, but it is too early to estimate its effect." The old school laments the consequent decay of Arabic study. At lectures held in November, 1909, for Mohammedans in Lahore, the Indian Christian lecturer had shown considerable dexterity in his use of Arabic logic. The first speaker in the discussion which ensued was the editor of a Moslem paper, and he remarked: "We often hear nowadays that the study of the ancients is no longer necessary. I simply ask you, after what we have heard this evening, can we afford to do without the study of Arabic?" During the discussion after another lecture in the same series an M. A. barrister was put up to speak, but whenever he tried to cite the Koran, he not only chilled the hearers by reciting in the tones of the law-court instead of the musical *kirat* of the schools, but he boggled over his quotations and had to be prompted by his friends. This certainly does not mean that *we* can afford to be slack in the acquisition of the sacred tongue of the Moslem; on the contrary it is rather an encouragement in the prosecution of our studies. And here let me note that no mission library should be without the new encyclopedia of Islam which is being issued by Luzac in three volumes at forty-five shillings each. The first dictionary of Islam was issued by a missionary, the Rev. T. P. Hughes, B. D., Peshawar. From this second work the missionary scholar, as far as I have noticed, is being carefully excluded, and we shall probably have to read many things in it which we do not like, but none the less is it needful to see others as others see them.

Notwithstanding what has been said above as to the