

slackness of the modern movement in Indian Islam, I strongly believe that this is a temporary phase, like the present reaction against liberalism in Turkey. We must keep Moslem modernism steadily in view, and lay our plans for dealing with a greater and more rapid development of it in future. It is a matter for thankfulness that the Christian Literature Society have been producing English works for Moslem readers which help to meet the needs of the educated classes. Mr. Gairdner's dialogues on Inspiration, The Conception of God, and other topics, and Mr. Mylrea's monograph on The Holy Spirit in Islam are examples of suggestive and fruitful methods of presenting well-worn subjects or bringing forward new ones. At the same time we have to remember that the Moslems of India are not so separate from non-Moslem life as in many other parts, and therefore they are open to the influence of literature which may not be specially written for them.

The present position of the modernizing Moslem is one of many reminders that we must not let our efforts in Anglo-vernacular education slacken. The spirit of greater friendliness and readiness to consider the claims of the Gospel is in no small degree due to the education given in schools and colleges which has taught the Moslem youth a respect for Christian scholarship and given him a first hand acquaintance with the Bible.

Another point on which I would insist is that we must approach the educated Musulman in a spirit of appreciation. In his case the attitude of arrogant superiority assumed by the ignorant bigot has been more or less replaced by a sense of respect for the achievements of Christian civilization and for the philanthropic fruits of the Christian religion. But never let this make us assume an air of patronage as to the adherent of a half barbaric religion. If with pardonable loyalty, he exaggerates the