

glories of the culture of Bagdad and Cordova, and the intellectual achievements of the Arab Schoolmen, remember that his history does contain many a glorious page. Let us have done with the mention of crusades and crusaders. We gain little by the comparison of Richard Cœur de Lion with Salah ud Din (Saladin). And let us remember that, if Islam has remained the religion of nations on a lower scale of civilization, its professors have at least succeeded in casting down the barriers of race between fellow believers considerably more than Christians. And remember too that the Indian Moslem is eminently susceptible to the influence of a life of unassuming, genuine love to man, lived in an atmosphere of humble devotion and prayerfulness in God.

Finally, I would say, let us strive to make these our brothers and sisters conscious that we value and live by the great truths common to both religions no less than they. Consider for a moment how much of the Apostles' Creed a Musulman professes. "I believe in God Almighty, maker of heaven and earth, and in Jesus Christ, who was born of the Virgin Mary, and ascended into heaven, and shall come again; I believe in the communion of saints, the resurrection of the body, and the life everlasting." Now these foundation truths are in danger of being undermined, not in themselves, but in the minds of many, by the dislocations of modern thought, and the Moslem with his backward culture has far less chance of dealing successfully with these difficulties than the Christian with his heritage of continuous and progressive religious thought. Of this the Moslem is to some degree conscious, and he is bound to become increasingly so. Let him feel that we are striving to preserve this priceless common possession, and we shall the better be able to lead him on to see that those articles of the Christian creed which his prophet ignorantly omitted in reality