

increasing light, and the Mohammedan will approach the Bible in a new spirit and receive it as a "light and revelation from God." Sir Sayed Ahmed, to whom the new movement is so largely due, placed the Bible and the Koran "upon the same footing as equally inspired, and equally binding upon Moslems." He wrote a commentary on portions of the Bible, and declared his faith in it, defending himself by contending that all he "professed in favour of the Bible was grounded on the holy Koran itself."

When this attitude shall have become general the Mohammedan controversy will be lifted to a higher plane. Let the Bible be received as true, and it will be hard indeed to show that the Koran is true also. The growth of a critical spirit, knowledge of the laws of thought and evidence, must lead to a questioning of the foundations of the faith that the Koran is the uncreated word of God sent down to the lowest heaven and revealed piecemeal by the angel Gabriel.

Though he may not realize it, the liberal education the Moslem is now advocating will reveal the fallacious grounds of his cherished beliefs. The fears of the orthodox that secular learning will destroy the faith are not without grounds. The impartial study of history will reveal the true origin and sources of the Koran, and show how worthless the traditions are as an authoritative guide for the duties of life. The reason, trained to habits of investigation in science and history, will refuse blindly to accept traditional dogmas.

In minds that give a welcome to the best thought of the West there will be created new ideals of intellectual and spiritual freedom, higher standards of morality, worthier conceptions of God as a moral being, and of the demands of His moral law. Ends of life will be revealed for the realization of which Mohammedanism supplies no