

but has it been with an emphasis on the seriousness of the Moslem problem ?

4. The methods of approach should be carefully planned. Preaching we must continue with greater sympathy, with a quicker perception of the point of contact and with a fuller knowledge of the dialect the people speak. The Gospel must be spoken in the terms of the Moslem. There must be less of the combatant in us and more of the wooer. By that I do not mean that we should not argue. Controversy we cannot always avoid, and sometimes, I think, we should court it when it is likely to be helpful to the listeners standing round. I have sometimes wondered whether it would be possible to arrange periodically for two or three workers to visit special Moslem districts and hold a mission for Moslems supported by the missionaries of the different societies in the districts visited. If the addresses delivered at such a mission could afterwards be printed in English and the vernaculars immense good might be the result.

Literature we should produce in the vernaculars with still greater zeal. Our opponents make much of this method of propaganda. I feel that our apologetic literature for Moslems should explain more directly and fully the erroneous ideas that they have been taught concerning our faith. Then we need books to influence those who have been convinced by our evidential works ; books explaining the inner meaning of our Lord's teaching.

We must encourage schools and especially Western education. Many a Moslem has had his faith shaken by learning English. The Western school-book makes belief in an Eastern sacred book most difficult.

5. The Koran should become an aid. The Moslem advance might be further checked by using the Koran more in our work. We should turn their own book,