

that they will get the whole crowd, but if we are wise that cannot happen ; our work is to forestall them. I suppose there are many such movements in different parts of India to-day, and they illustrate the necessity of having specialists on the frontier-line, some to deal with the Moslems, while others lead the awakening pagan peoples into the paths of righteousness.

3. There is a difficulty. We cannot colonize nor amalgamate in India. Our stay in the land is brief, while here, it is not easy to overcome racial repulsion. It is perhaps harder for the people than for us. Hence the need for Indian Christian specialists to work in both communities.

The Moslem propagandist is Asiatic ; we are not. He can ingratiate himself with the people ; he can make himself one with them in every detail of social life ; he will give his daughter in marriage to the convert, and while we are learning to speak the language, he grows into their very life. Should we not encourage the Indian Christian workers to fit themselves in with things more than they do ? The Moslem propagandist is a keen itinerant ; why should not our preachers and catechists move about among the people with less show of the European tent and boat ? Martyn Clark says that as ninety-five per cent. of the people live in villages, " It were wisdom to learn from the Moslem monarchs, who propagated Islam in the villages ; their power perished, but their religion remained." ¹ Then, would it not be a suitable recommendation to the mission colleges that those students, who are being trained for work in areas where large numbers of Mohammedans live, be specially equipped with a knowledge of Islam, and be required to study Urdu, the *lingua franca* of all Indian Mohammedans ? In some colleges something has been attempted,

¹ Martyn Clark, " Robert Clark of the Panjab," p. 264.