

close contact with modern thought and civilization. It must meet these changed conditions if it is to live, and the question arises whether it can do this or not." Will it be possible to march with the current of civilization and continue to hold the teaching of the Koran and the Traditions, and will intellectual and social progress without a religious basis ever give the weary, sinful, sorrowing millions of Islam spiritual peace, or lift Mohammedan womanhood and manhood out of their degradation into the glorious inheritance of the sons of God ?

IV. CHANGED ATTITUDE IN THE HOME CHURCHES TOWARDS THE MOSLEM WORLD

This introductory survey of the Moslem world as a missionary problem would not be complete if it did not call attention to the marked change in the Churches of Christendom as regards missions to Mohammedans. Dr. Robert E. Speer prepared a paper for the Cairo Conference on "How to arouse the Church at home to the needs of Islam." In this paper he said that the assumption was true: "The history of missionary effort for Moslems in the past is largely an unread history. Raymund Lull's name is the name of a stranger. Mohammedanism itself is a mystery to the average Christian in America and even to Christians of far more than average intelligence. They have never read the Koran. They do not know what Mohammed taught. Popular ideas of Moslem lands and people are grotesque in their crude ignorance. . . . In addition to great general ignorance about Mohammedanism and the Mohammedan lands the impression prevails that Islam is the next best religion to Christianity in its knowledge of God, and that its adherents are so devoted to it as to be unconvertible to the Christian faith." There is no doubt that his statement summed up the situation. He went on to point out the