

with a profound sympathy. The new situation affords an opportunity to correct the false interpretation of the attitude of Christendom towards Islam which was rendered inevitable by the crusades. Mohammedan sentiment has never recovered from the hostile impressions that were then created. The Moslem masses have never been able to conceive of Christian missions as other than a hostile move against their religious organization, their social principles, and their political aspirations. They acknowledge the great benefits that have come to them through missionary activity; they even commend evangelical Christianity as a form of religious experience with which they have much in common; but they have never questioned for a moment that the purpose of Christian missions was to undermine the social organization as well as the principles of Islam, and substitute for them a Christian system and a Christian community. This purpose they have regarded as, in its deepest nature, a hostile one—hostile to their people, hostile to their genius, hostile to their traditions and to their ideals. While this Moslem view of missions contains large elements of truth, it fails utterly to do justice to the moving spirit of the Christian missionary. No belief that has won the spiritual allegiance and fed the spiritual nature of millions of our fellow men should ever be approached in a hostile spirit by the heralds of the Gospel. An attitude of spiritual sympathy and insight is, more and more, finding expression in all forms of mission work. And yet it must be confessed that we have failed generally to convey this impression to the Mohammedan world. Moslems may respect our motives, they may even admire our zeal, but they are pledged to resist, as they would the march of a crusading host, every advance of Christian thought within their social ranks. Wherein have we failed to interpret aright to the Moslem world the spirit of our Master? Whatever may be the