

explanation of that failure in the past, the Christian Church is now confronted by an unprecedented opportunity to place a new and higher interpretation on its missionary zeal. We come to Moslems as brothers. We proclaim a gospel of fellowship in every forward tendency. We tell them of great blessings that the Gospel has brought into our life. We point—somewhat shamefacedly it may be at the delay—to its slowly increasing influence on social and national activities in the West. We acknowledge that we are only partially loyal to its principles, but we place the Gospel before them for their consideration as the most satisfying and the most commanding revelation of the divine purpose for man—a revelation that the East has given to the West—a revelation that was the product of spiritual experience enjoyed by men of the Semitic race. We appeal to them to enter into their own natural heritage, to make ever-increasing application of its principles to their own individual, social and national activities, interpreting it for themselves in forms that shall be true to their native genius. This missionary attitude is nothing new, but the opportunity for its expression is new. The situation is unprecedented in the history of missions. Here is a great Moslem people most eager to assimilate new forces, and to show itself capable of developing new institutions similar to those which are the glory of Christianity. A moral crisis in the relations of the two religions has thus been created. Never before has Islam been in such a position to appreciate the Christian message of a divine renewing energy, upbuilding character and moulding every human institution. The Gospel for the healing of the nations will now assuredly find its supreme opportunity. Can the agents of that Gospel adjust themselves to the changed conditions? Let us approach the Moslem world with a faith in their moral purpose, with an avowed respect for their new endeavour.