

past may reappear even in an awakened Islam. Mohammedan leaders, as a class, are blind to the best in our civilization, although they are working for a union of Mohammedan forces with modern institutions. Moreover they are impatient of all that savours of disloyalty to the sacred convictions of their past. Shall we then be angry with them? Can we even be surprised at their attitude of self-defense? Should we despise what seem to us their misguided efforts? Are they not obeying the law of group consciousness? The development of individual life does not always provide the model for that of group life. Individuals undergoing a conversion of their life-forces may be lifted, at once, onto a wholly new level of experience. Communities and peoples never make such a dramatic break with their past. Individual conversions are precious reward for our labours, but there is an even larger sphere of missionary endeavour. By the gradual moulding of a higher type of group consciousness, the gospel leaven is brought into vital contact with great social masses, who as individuals might never be touched. A vast Mohammedan community is making the experiment of incorporating into its own social development many features of a Christian civilization. Can we doubt that God is moving in this way to bring His kingdom into closer relations with the Moslem world? No dramatic break with past ambitions, or even past prejudices, has taken place. Nevertheless Islam as a whole is moving into new regions of thought. Can we wait for the laws of character growth to take effect on a national scale? Co-workers with God may be known by their infinite capacity for patience. The winning force in the world is the Gospel of Christ. There is a victorious tone that goes with faith in the fact. A great deal of our criticism of the moral crudities that accompany the forward movement in Islam is inconsistent with the patience