

before the outlook for Christian missions can be definitely and confidently represented.

It need not surprise us nor too much disappoint us, if for a time we find the Mohammedan people irresponsive even more than before to our efforts. The interest of the new political and intellectual life, the vision of a regenerated Islam, the hope of recovering lost ground, of regaining prestige and power, and of the coming of a new era of racial greatness, may so absorb and elate their minds that there will be little room for thoughts of the claims of Christ and less welcome for them.

The new sense of their importance as a factor in the government of the country, of their solidarity as a people, and of their political power, may have as one of its more immediate results a more dominant idea of self-sufficiency, a revival in the religion of the prophet, and a glorying in the traditions of the past. Already one can recognize a note of elation in the voices that call from platform or press to the people to look back to the glory of a conquering faith in the past, or on to the goal of power and prestige won back, and to press forward in the race for the prizes the times have to offer. We may expect for a time at least a period of indifference, but it will prove, we may well believe, a time of transition, and more worthy results of the new movements will declare themselves.

The diffusion of knowledge will remove inveterate prejudices against the Christian religion, and destroy the absurd conceptions of Christian doctrine that close the hearts of millions to the gospel message. Belief that the true Gospel has been taken back to heaven, or abrogated by the Koran, that the Father, Mary, and Jesus constitute the trinity, and that after the manner of human generation Jesus is Son of God—these and such like beliefs, due to crassest ignorance, will disappear in the