

ing process has begun. Among the educated, the arrogant religious conceit and contemptuous pride of fancied religious superiority, so characteristic of ignorant Mohammedans, are giving place to a more tolerant attitude to the Christian faith, and a higher appreciation of its doctrine of God. The revelation of His character as given by the Lord Jesus Christ has begun to displace the conception of Him which the Koran gives.

In India contact with a Christianity more true to the Scriptures than that which Mohammedanism has met in most Asiatic lands has already done much in the thought of educated Moslems to substitute for the Allah of the Koran the heavenly Father of the Gospels. The teaching of the Koran regarding God and duty will be more and more subjected to the scrutiny of reason and the tests of historical investigation. When the inspiration of the Koran and the apostleship of Mohammed begin to be questioned, and inquiries as to the nature of God are earnestly pursued, the beginning of the end of Islam will have come.

The more the right of private judgment is exercised the more will faith in the Koran and in what it stands for be shaken. The cry for a regenerated Islam is a response to influences from the West, and among the most powerful of these are the moral and spiritual forces the Christ has brought into the world, and they cannot fail sooner or later to lead to a reconstruction of religious thought in Islam, and to the opening of its heart to His claims.

In the time of transition faith may give place to religious indifference. It therefore behooves the Christian Church to put forth special effort to keep the claims, merits and offers of Christ before the minds of those who are turning away from their old dead beliefs that they may find in Him the eternal Life He came to bestow. When the Christian Scriptures are allowed to speak their