

do anything rather than run the risk of putting themselves under the direction of military superiors of the faith of Mohammed. This may have no direct bearing on mission work, but it has a very important indirect relation to it, for whatever adds to the restlessness of the people increases the difficulty of gaining an influence over them, or of securing their attention to spiritual matters.

These things all emphasize in another way the effect of this idea upon the Mohammedans themselves. Inherent in the idea of pan-Islamism is the sense of superiority and satisfaction. While there may be an outward respect for the foreigner as a citizen of a powerful state there is no respect for his religion or desire to exchange a spiritual monotheism for what has been understood to be a crude idolatrous worship that multiplies deities and accepts pictures and images in the place of God.

In conclusion let me say that pan-Islamism in the fullest sense of the term appears to me as a chimera that will never do more than create restless dreams for timid or nervous ministers of state. And yet the idea of solidarity and inherent superiority in Islam will produce in many localities conditions that should not be ignored but which can be treated only in accordance with local conditions. This idea of solidarity will maintain the supercilious attitude of Islam wherever it can exercise any authority. It will call for the greatest caution in intercourse with leaders of Moslem thought. It will make it harder rather than easier to induce Moslem leaders to trust their children to Christian schools. It will make the ear more deaf to Christian appeal and argument. On the other hand and as an offset to this statement, it should be noted that Moslem children are coming to our mission schools in larger numbers than before the revolution.