

ing the past fifty years among tribes which still bear Christian names. Of the Mensa Tribe he says that two-thirds are at present Mohammedan, and only one-third nominally Christian. The Bogos, who were Christian in 1860, have more than half of them become converted to Islam, and the Betguk have all turned Moslem. It is interesting, however, to note what this writer states: "The Swedish Mission has successfully withstood the advance of Islam, and has brought Moslems back in many cases to their early Christianity, since in North Abyssinia it is not regarded as a very great crime to leave Islam, as it is in Arabia, Syria, or Persia."

The increase of Islam, and therefore its menace and peril, is, however, not confined to the domains of King Menelik. "The threatening advance of Islam in Equatorial Africa," to use the words of the Edinburgh Conference Report, "presents to the Church of Christ the decisive question whether the Dark Continent shall become Mohammedan or Christian," and it is the unanimous opinion of missionary statesmen that the crucial problem of missions in Africa is to stem the tide of Islam. In a letter to the Edinburgh Conference, Dr. Gustav Warneck of the University of Halle wrote: "There is no difference of opinion that Christian missions dare not halt on the borders of the Mohammedan world, yet the crucial question at present is, Where are Christian missions most seriously threatened by Islam? There can be no doubt about the answer: In Central Africa; perhaps also in the Dutch East Indies. If we do not counteract the advance of Islam with all our energy and along the whole line, we shall lose not only large parts of now pagan Africa, but even territories already Christianized. The main battle against Mohammedanism in the immediate future will be fought on East African soil."