

considered ways and means of coöperation. Another drawback is that the front of West African missions is for the greater part far behind the line where Islam is making its conquests. Circumstances like this cannot be changed at a moment's notice, but that an alteration should take place is highly desirable. The missions themselves would be roused to greater activity, if instead of always thinking of the coming battle with Islam, they would stand in the midst of it.

There is indeed some direct work among Moslems in tropical Africa, both eastern and western. Most of it however is not done in a systematic way, by special agents, but rather occasionally, along with work among the pagans. We find however one great exception to this in Northern Nigeria. This is a strategic position of the greatest importance, the Niger being the great entrance door of the Western Sudan, and at the same time, African Islam having here one of its most powerful strongholds. The Church Missionary Society has nobly led the way and is now seconded by three smaller societies. The missionary work as yet consists mostly of medical service, rendered to the Mohammedan people; also in the opening of schools, the attendance on which is very slender. A refuge for slave children has also been founded and is patronized by government. Public preaching is not allowed, owing to the anxiety of government to avoid the outbreak of fanaticism. But we have never yet heard that the presence of missionaries in the country has caused serious unrest. Still the unwillingness of the majority of the Mohammedan population to accept from missionaries even medical help proves how strong their resistance against the Gospel is, and is also a warning for Christian missions in general not to delay their advance on the Mohammedan Sudan until Islam is rooted too deeply in men's hearts. Another encouragement is that