

Swahili traders, Sudanese Askaris and their dependents (all Moslems) settles down. When I went to Usambara in 1891, there was scarcely a Mohammedan in the country; sixteen years later there were little communities of them all over the country, and *the chiefs were more inclined to conform to Islam than to join the Christian Churches.*”

The third advantage gained by Islam through the extension of Western governmental authority over pagan tribes is due to that strange and inconsistent, yet sadly real, policy of many Western governments whereby Islam is given precedence and is shown favours, so that the government itself seems to be helping to extend Islam. Recurring testimony is at hand where the movements or labours of the Christian missionary are restricted. The consideration of these unfortunate situations found a large place in the Report of the Commission on “Missions and Governments,” of the Edinburgh Conference. Reference is made to them here, solely for the purpose of pointing out that the displacement of a pagan government by a Western government, while generally advantageous to Christian missionary operations, is disadvantageous in so far as these missionary operations stand related to the Moslem problem.

This investigation and consideration of the attitude of pagan governments towards Islam and Christianity suggests certain broad lines of missionary policy.

1. It is a manifest duty, and one which permits no delay, to preoccupy the pagan fields threatened by Islam. The urgency here lies not in the mere fact that Islam as a religion is harder to deal with than paganism, but rather in the consideration that the missionary enterprise becomes seriously embarrassed and hampered where a pagan government is allowed to fall under the influence of Islam. Preoccupation by Christian missionaries may