

not avail to win at once a given pagan tribe to Christianity, but it will almost invariably be sufficient to keep the pagan government from surrendering to Moslem influence.

To show the opportunity for, and the real value of, preoccupation by Christian forces of areas threatened by Islam, the following quotation is given: "We are beginning," writes the Rev. John Wright, "to see the influence of the Hausa people in the Kameruns, but so far they have not tried to propagate their faith. We are fortifying our people against inroads from either paganism or Islam. West Africa, we believe, will be a battlefield for religious beliefs in the future. Especially when the caravans are superseded by the railroads all classes will be brought into contact. We have no fear that our tribes will be overrun by Islam at present and in the meantime we are getting them ready and their response would gladden the heart of an infidel. German thoroughness of education is demanded of us all in teaching in all lines—industrial, normal and theological—and this is their guard against Islam."

2. In addition to exerting a general moral influence over pagan tribes through the presence of the Christian missionary, a positive effort may be made to win over to Christianity pagan officials, chiefs or headmen. It is true that one missionary objects, saying, "To me it savours of trusting to the arm of flesh." But yet, the missionaries, without ceasing to be "harmless as doves," may legitimately be "wise as serpents" in this matter. As Rev. W. H. Sanders of Angola writes, "A converted chief—really converted—exerts a surprisingly great influence. And on the other hand, one who is opposed can almost entirely nullify Christian work. This fact suggests the wisdom of getting hold of the young men of such families and training them up for Christian work."