

holidays. If, therefore, the soldiers, after their period of service, return to their tribes, they carry with them and spread the faith of Mohammed."

It ought to be recognized that in many instances, individual British government officials heartily sympathize with the desire to check the inroads of Islam, and coöperate in so far as the governmental policies laid upon them enable them to do so. The Rev. E. McCreery, writing from the Sobat region of the Egyptian Sudan, says: "Up to the present time, the Governor of the Upper Nile province has made a determined effort to keep out the Arab traders from these tribes." Dr. Karl Kumm also reports: "Sir Reginald Wingate, the Sirdar of the Eastern Sudan, told me he is strongly in favour of missionaries going to the pagan tribes in the Sudan, which in the absence of such are going over to Islam. He desires to encourage the conversion to Christianity of the heathen tribes. He expressed to me also his belief that at the present rate of progress of Islam, the Bahr el Ghazal province, a vast territory, will shortly become Moslem."

4. In conclusion, whatever be the policy followed, whatever the methods employed, emphasis must be laid upon the time-element as a condition of success. It was this consideration that led Commission I of the Edinburgh Conference to give to the African missionary situation the second place (China alone being ahead) in a list of critical missionary situations claiming the immediate attention of *the Church as a whole*.¹

We can do no better than to quote the following stirring sentences from that Commission's Report on Africa:

"In no respect is the situation in Africa more critical than in respect of the rapid and persistent advance of Islam. From its broad base in the north and from its

¹ Report of Commission I, page 364.