

appears to be willing to learn the lesson which Holland has learned. Pastor Würz writes to me however that a certain timidity still exists on the part of the local government in Togoland and the Kameruns. He says, "Our mission work is on the Gold Coast (British) and in the Kameruns (German), and we have considered at different times entering the north of Togo (German). We have little to say on your question concerning the Gold Coast and Kameruns, as we have not reached yet what might be termed Moslem territory. Generally, both governments are friendly. It is encouraging that, a few months ago, we were invited to come to some part in the north of the Gold Coast, where Islam is strong. On the other hand, the German governor of Togo would not let us go to the north of Togo, for fear of Moslem troubles, from which he had no sufficient means to protect us until the railway was finished. I fear the Kameruns government would have similar apprehensions if to-morrow we tried to enter the Moslem district in the north of this colony. Did the cautious preaching of the Gospel ever cause Moslem troubles? I have asked Dr. Zwemer, but he did not know of any case. Would that Christian governments only had more Christian courage!"

On the east coast of Africa the attitude of the German government seems admirable. The Bishop of Mombasa, part of whose diocese is in German East Africa, writes: "In German East Africa, judging from what I know, while impartial in matters of justice, the government distinctly wishes to keep Islam as such from spreading, and desires to have educated Christian people everywhere. For example, among other instances, the Church Missionary Society was strongly urged to occupy a strategic centre some eight days away from its nearest station in Ugogo in order to keep Islam back. The Church Missionary Society was unable, and the Ger-