

to doubt whether the intentions of his teacher are quite sincere, because it seems to him his leaders want to bring him to a stand, half-way in his development, in order to make him a Christian of inferior kind.

When a Mohammedan trader in Malaysia comes into connection with the heathen population of the interior, he teaches Islam, for the sake of his commercial interests, by encouraging the people to buy his goods. Natives naturally are fond of buying, and they long to have the things shown to them. A *sarung*, a head-cloth, an embroidered jacket, a knife with silver sheath, all this is finer than they usually wear, but it is of the same kind and so they want to buy it. A Mohammedan trader in their eyes is not a different species of mankind, but a fellow native of a superior kind, and this superiority is not too high for them also to reach. The heathen only wants to assume the airs of a more distinguished person. A heathen who has chosen this path more and more follows the ways of the Mohammedans, whom he admires; he learns to gamble, smoke opium, to usurp power over his fellows and to enrich himself at their expense. If he succeeds in making himself powerful, he uses his influence to lead others to adopt Mohammedan customs also. In this way he may easily become their chief, being the leader of the Mohammedan movement, which he provoked. In the new state of affairs naturally he is the principal man.

Do not infer from what has been said that Mohammedan traders are all sly and cunning politicians, having foresight and intelligence. Things take their course quite naturally. The Moslem trader, when coming in a heathen village, immediately calls on the chief and applies to him for assistance. He gives a present to the chief, passes the night in the chief's house, behaves decently and tries to make him his customer, because