

tian missionary work been prosecuted vigorously a generation ago, Islam would not have gained such a strong foothold there. In Java, Mohammedanism shows new life in the establishment of a Moslem university, and in the production of an edition of the Koran in Javanese. The number of teachers of the Koran is multiplying greatly. The inhabitants are coming more and more under the influence of Mohammedanism, and are thus being made more inaccessible to the work of the Dutch missionaries. Unless the Church promptly does more to meet the desire for education and enlightenment, there is danger that the population will more and more accept Mohammedanism."

Nor is the Mohammedan population of South America and the West Indies any longer a negligible factor in our survey. In British Guiana there are, according to Dr. Hartmann, 22,200 Moslems; in Dutch Guiana, 5,800; in Central America and the West Indies, 20,600. These, together with the 8,000 Moslems in the United States, make a total of 56,600 Mohammedans in the New World. Such a small fraction of the population might well be omitted in our survey were it not that undoubted testimony comes in regard to the activity of Islam, especially in British Guiana and the West Indies. Rev. J. B. Hill writes in a recent number of the *Toronto Missionary Witness* concerning the aggressive character of the Mohammedan missionaries in proselytizing their Hindu countrymen who work on the plantations: "The most serious feature of Mohammedanism in British Guiana is its influence upon our Christian people. There have actually been several cases in which Christians of the negro race have surrendered Christ for the prophet of Mecca. The Mohammedan missionary is a skillful debater. He studies the Christian Scriptures with a view to showing their inferiority to the Koran. He is more familiar with